

# HISTORY OF CONCORD.

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## CHAPTER XIX.

### CHURCH HISTORY.

JAMES O. LYFORD.

For nearly a century the people of Concord were identified with the North Congregational society, the one established with the settlement of the town. The first settlers were of one mind in their religious views, and their descendants for several generations were instructed in the faith of the fathers. The control which the proprietors had of the lands granted to them, and the rules they adopted, tended to promote the settlement of those of the Congregational belief. The increase of population was not rapid, owing to the contest over titles arising out of the Bow controversy. In fifty years the inhabitants numbered but little over one thousand, and at the beginning of the nineteenth century the population was but slightly in excess of two thousand. Held together by their troubles with the Bow proprietors and their defence against Indian raids, they had little opportunity for considering differences of religious opinions, if these had existed, and it was well into the nineteenth century before attempts were made to organize other denominational societies.

One fact stands out pre-eminent in the church history of Concord, and that is the spirit of religious toleration which has always existed. It is true there was opposition on the part of the Reverend Timothy Walker to the coming of evangelists of other denominations to Concord in the early days, but that opposition was more secular than religious, prompted by a fear of divisions among the people that would work to their detriment as a community when they had need of unity in all things to protect their interests and promote their prosperity. At a later day there was little, if any, opposition to the founding of new denominations, even though their establishment drew from the congregation which attended worship at the North church. Typical of this were the installation of the first Unitarian minister in the church of the First Congregational society, the exchange of pulpits by the first Unitarian minister with the Methodist ministers who

were assigned to Concord, and frequent acts of Christian fellowship and helpfulness which marked the early years of religious re-alignments. This spirit has continued a strong characteristic of Concord, and was especially pronounced in the tributes paid by Protestant pastors and people to the character and religious work of Father Barry, the first Roman Catholic priest of Concord, at the time of his death. Few communities can show in their history so much of that Christian unity which is now recognized as essential to the promotion of the Christian religion.

The detailed history of the different denominations which follows is in the order of their formation. It centers around the different pastorates, and tells the story of the struggles and trials which in most instances attended the founding and carrying forward of new religious societies. Several societies have lost their houses of worship by fire, others have suffered by dissensions, but with the opening of the twentieth century all appear to be moving forward in unity and strength.

#### FIRST CONGREGATIONAL SOCIETY, OR NORTH CHURCH.

At Sugar Ball, in East Concord, overlooking the interval, is a granite monument which bears these inscriptions:

“On the intervale below this spot, a committee of the General Court of Massachusetts Bay, their surveyors and attendants there present to locate and survey the Plantation of Penny Cook, conducted the first religious service ever held in the central part of New Hampshire, on Sunday, May 15, 1726. Rev. Enoch Coffin, Preacher.”

“Erected by the Congregational Societies of Concord, October, 1899.”

This monument is the fruit of the action of the Congregational churches of Concord taken at their fifty-sixth annual meeting as a Congregational union, the year before. The committee having the matter in charge were John C. Thorne of the First church, Frank P. Andrews of the South church, Fred A. Eastman of the West church, Charles E. Staniels of the East church, and Charles H. Sanders of the Penacook society. October 26, 1899, the monument was dedicated with appropriate exercises in the presence of over one hundred people.

The first public assembly in the town of Concord, thus commemorated, was one for public worship, and was attended by a chaplain, the Reverend Enoch Coffin, who conducted religious services in a camp at Sugar Ball plain both parts of the day. This was an assembly of people who had come to view and survey the township preparatory to its settlement, and this simple service in the open air was

but the forerunner of the religious devotion of the first settlers and their immediate descendants. Within twelve months from this time the first church was built, antedating the saw- and grist-mill, two of the earliest and most important structures of the early New England towns. "It was begun and finished," says Joseph B. Walker, in his history of the meeting-houses of the First Congregational society, "months before the first family moved into the settlement." From his description it was a block house, built of logs, forty feet in length and twenty-five feet in breadth, standing near the north corner of what is now Main and Chapel streets. It was built of hewn logs of sufficient thickness to be bullet proof. There were no windows in it, nor any door to the pulpit until 1736. In the sides and ends in the lower part were port-holes through which to shoot Indians, and in the upper part were large holes which served the purpose of windows. It was begun in 1726, and was ready for occupancy as early as May 15, 1727, for the proprietors held a meeting there on that date. A floor was put in two years later, after a sawmill had been erected, and further improvements continued to be made from time to time until it was superseded in 1751 by a frame meeting-house located on the site of the present Walker schoolhouse. A main



Log Meeting-house.

aisle ran from the center of this log church, with rows of benches on either side made of split logs, until boards could be obtained at the sawmill. The men sat on one side and the women on the other. The pew was to come later, built at private expense for private use. In this building was held the first ecclesiastical council in New Hampshire north of Dunstable and west of Somersworth, convened for ordaining and installing the first settled minister of Concord, the Reverend Timothy Walker, November 18, 1730.

From the first settlement until after the Toleration Act of 1819 the affairs of the First Congregational church were so identified with those of the town that they are naturally a part of the general narra-

tive, and are treated at length in that part of this work. Only those incidents, therefore, will be referred to here which pertain to the history of the society as a church.

In March, 1727, the proprietors empowered Joseph Hall and John Pecker to "agree with a minister to preach at Penacook the year ensuing, to begin the service from the 15 May," allowing at the rate of one hundred pounds per annum for the service. Accordingly, Mr. Bezaleel Toppan was employed. The proprietors appointed a committee June 25, 1729, to "call and agree with some suitable person to be the minister of Penacook." They also voted "that the minister of said town shall be paid by the community £100 per annum"; and further, "that £100 be allowed and paid out of the company's treasury to the first minister, as an encouragement for settling and taking pastoral charge among them." October 14, 1729, they voted, "that every proprietor or intended settler shall forthwith pay or cause to be paid to the company's treasurer the sum of 20 shillings towards the support of an orthodox minister to preach at Penacook." Probably in accordance with this vote the Reverend Timothy Walker was employed; for March 31, 1730, the committee above named were directed to agree "with the Rev. Timothy Walker in order to his carrying on the work of the ministry in Penacook the ensuing year, and to treat with him in order to his settlement." October 14, 1730, Mr. Walker was unanimously called to become the minister of the church and town, and in November following he was formally ordained. At that time there were about thirty families settled in Concord. On November 18, 1730, these people assembled in their house of worship with representatives of the council to install their first pastor. How many churches were represented in the council by pastors and laymen is not known. The names of only three are mentioned as having taken part in the exercises of the occasion. The Reverend John Barnard of Andover, North parish, preached the ordination sermon. The Reverend Samuel Philips of Andover, South parish, delivered the charge of ordination; and the Reverend John Brown of Haverhill gave to the pastor and church the right hand of fellowship. These ministers had traversed forty miles of wilderness to be present on this occasion. Immediately after the sermon, before the ordination was performed, the church was organized. Nine members, including Mr. Walker, came forward, adopted, and subscribed the covenant. The names of those who signed were Timothy Walker, Samuel Burbank, Jeremiah Stickney, William Barker, Martha Barker, David Barker, Aaron Stevens, John Russ, and John Merrill.

"It is a matter of deep regret," says Dr. Bouton in his centennial

sermon of 1830, "that the records kept by the Rev. Mr. Walker were so scanty during his ministry of fifty-two years. There is no record of church proceedings after 1736. The votes of the church which are recorded refer to giving in and relating of Christian experience, upon admission to fellow-communion, to the administration of the sacrament once a month in the summer, and once in two months in the winter, the appointment of John Merrill to the office of Deacon in December, 1730, and Ephraim Farnum to the same office in August, 1731, and two cases of discipline, one 'for several sins of the tongue,' and another for 'speaking falsely with a dishonest design,' for which offenses the persons were suspended from the communion, but upon open confession were afterwards restored. There is a subsequent record, without date, that Deacon Farnum desired a dismissal from the office of deacon. At a church meeting he was dismissed and George Abbot chosen in his room."

It is unfortunate that the diaries kept by Parson Walker were not preserved. A few which survive the destruction of time contain among other things many facts connected with the history of the church. In these diaries Parson Walker kept a record of his daily labors, including those of Sunday. They would have supplemented the church records and given much additional information regarding its transactions.

In his religious sentiments Mr. Walker was classed with the ministers who at that time were called "moderate Calvinists." "In his preaching," says Dr. Bouton, "Mr. Walker was not discriminating as to doctrines, but insisted chiefly on the duties of practical religion. He attended no meetings except twice on the Sabbath and the preparatory lecture. With these services, however, the people were satisfied, and he had the happiness of seeing them improve in their worldly circumstances, sober, industrious, and upright in their conduct, and habitual attendants on the domestic and public duties of religion. Most of the parents either entered into full communion with the church, or 'owned the covenant,' and had their children baptised. On the imperfect record which he left are the names of ninety-five who were admitted to full communion; namely, thirty-four males and sixty-one females; but there is no record of the number of baptisms. This record of admissions probably terminated many years before Mr. Walker's death, for but few of those who are recorded were living at the settlement of his successor, though the church at this latter period consisted of about one hundred and twenty members."

In the foregoing, Dr. Bouton does not discriminate between the situation of Parson Walker and his successors. Mr. Walker was a

co-laborer with his people. He was both farmer and preacher, for like other ministers of frontier towns he cultivated the soil to assist in providing for his family. Then again, he was the adviser and leading actor in the legal controversies in which the inhabitants were involved with the proprietors of Bow. He was not only farmer and preacher, but the counselor and leader of the settlement in all that affected its material welfare. The marvel is not that he attended no meetings except twice on the Sabbath and the preparatory lecture, but that, with his other duties, he was able to do so much and do it so well.

It was a select company who settled in Concord, and probably no colony was ever planted where the colonists were chosen with greater care to secure amicable relations. They were in accord in their religious views, and all traditional accounts of the early church indicate hearty co-operation of pastor and people. This harmony was due in large part to the influence of Parson Walker, who was the moving spirit of the settlement, and who was jealously watchful of his flock. Twice during his ministry was the church menaced, in his judgment, by religious agitations which affected other communities. About 1740 a great revival of religion began in New England. "Previous to this time," says Dr. Bouton, "there had been a great decline of evangelical religion. But few additions had been made to the church. Many of the ministers were extremely formal in their public services, preaching much about moral duties, but leaving out of view the prominent doctrines of grace. Both ministers and churches were sunk in a state of religious lethargy, from which no ordinary means could arouse them. The Reverend George Whitefield, sounding aloud the gospel trumpet, denounced those who were at ease with Zion and thundered the terrors of the Lord into the ears of the impenitent. A great reform followed. . . . But in regard to this work both ministers and churches throughout New England were divided. Some favored; some opposed; some regarded chiefly the happy influences and result of the work in edification of Christ and the conversion of sinners; while others could not avert their eyes from the excitement, noise, bodily agitation, and divisions in the churches, which in some cases unhappily attended it. Among the latter was Mr. Walker."

He not only warned his people against hearing those men preach, but said he, "If any of you think yourself unable to manage a controversy with them, invite them to accompany you to my house and I will gladly undertake this or any other service I am capable of for the benefit of your soul." Mr. Walker's influence was so strong that neither Whitefield nor any other of the famous preachers of that era

ever held services in Concord. In 1771, Hezekiah Smith, a Baptist elder and evangelist, was at Haverhill, Mass., preaching there and in the surrounding towns. He came to Concord, and Mr. Walker preached a sermon warning the people against hearing him and others of his class. Using Romans xvi, the seventeenth verse, as his text, he said,—“Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrines which ye have learned, and avoid them.” “Every one who hears me read this verse has, I doubt not, already judged that they give an exact description of the character and conduct of the person who has been lately laboring among us as can well be imagined. Will any one ask whether he has caused divisions and offences, let them look upon the village south of Haverhill and about twenty parishes round. If they do not find matter of conviction there, let them travel about two hundred miles west and near one hundred east, and then return and view the small gleanings he has made in the several towns in these parts, and I believe inquiry will be thought satisfied.” There is a tradition that two persons were so affected as to leave the meeting-house while Mr. Walker was preaching this sermon, and that they afterwards became Baptists. “It is evident,” says Dr. Bouton, “some parts of this sermon were written under the influence of strong excitement. The Mr. Smith who was spoken of in such decided terms of disapproval, I am informed sustained a high character for learning and piety. He may be considered the father of the Baptist churches in New Hampshire, and his name is still venerated by this denomination of Christians.”

Mr. Walker would not exchange pulpits with the “new lights,” as they were called, for nothing could induce him to hazard the happiness of the people who had so long dwelt in peace under his ministry. Coming with them into the wilderness, sharing with them the trials and privations of frontier life, comforting them in sorrow, making valiant and successful defense of their civil rights, welcome in every household, regarded their secular as well as religious leader, his warnings were seldom questioned. In following his advice the settlers undoubtedly escaped many of those local dissensions which so frequently disturb the peace and menace the prosperity of young communities.

The population of Concord at the time of Elder Smith's coming was less than a thousand, hardly enough to support more than one church. They comprised a regularly organized parish, of which the minister was the executive head. They were exhausted by continued Indian wars and their long controversies with Bow, and were at the beginning of the Revolutionary War when Elder Smith appeared,

The preaching of Parson Walker was not theological but practical, and there was no dissent from his religious views. Other settlements had been disturbed by religious agitations and the progress of these communities retarded. It is not strange, therefore, that Parson Walker looked with no favor upon the advent of those whose teaching would result in nothing less than a division of the parish and for whose coming there was no local demand. His sermons that are still extant show that he drew no fast and hard lines on theological questions, for the ecclesiastical teaching and metaphysical refinement which afterwards divided churches was of a growth later than his day. Throughout New England, Congregational churches had just succeeded, after great effort, in securing the discipline and effectiveness which comes of organization, and the ministers were naturally sensitive to anything tending to produce discord and division. If Parson Walker had lived a century later, when Concord's population was several thousand, its permanency as a settlement established, the habits and thoughts of its people changed from those of the original settlers and their immediate descendants by the additions that had come to it, there is little doubt that a man of his liberal mind would have met the "new lights" in an entirely different spirit. His opposition to their coming was not that of a sectarian, but of a leader who was apprehensive of anything which threatened to disturb the peace and harmony of a settlement still weak in numbers and exhausted by long years of controversies with the Indians and the troublesome proprietors of Bow.

In providing for Mr. Walker's salary the people had in view the custom of the time of settling a minister for life, or until he should voluntarily retire by reason of the infirmities of age. As Mr. Walker was but twenty-five when he settled in Concord, the community looked forward to a long pastorate, and such it proved to be, for it continued fifty-two years.

So it was provided in Mr. Walker's settlement that if he, "by reason of extreme old age, shall be disabled from carrying on the whole work of the ministry, he shall abate so much of his salary as shall be rational." His salary was fixed at one hundred pounds a year, to be increased forty shillings annually until it amounted to one hundred and twenty pounds. The use of the parsonage was also granted, and one hundred pounds given to him to enable him to build a house, besides the lot which fell to the right of the first minister. Mr. John Farmer estimates Mr. Walker's salary at the date of his settlement at one hundred and thirty dollars and sixty-seven cents of our currency. While the purchasing power of coin money in those days was several fold greater than it is to-day, the pay of min-



isters at that time was in general very meagre. Being, for the most part, in a depreciated and depreciating currency, which many parishes were tardy in making up, the governor of Massachusetts informed the general court that it seemed probable that many of them would be necessitated to betake themselves to secular employment for a livelihood.

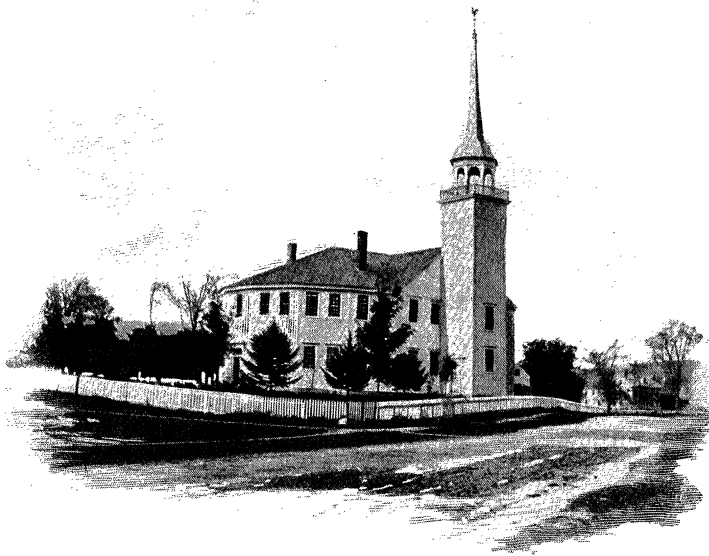
The church, or meeting-house, as it was then called, was the meeting place of the inhabitants for secular as well as religious purposes. The gatherings there represented in the early period of the settlement the larger part of the social intercourse of the people. During the noon hour between the sermons were exchanged the bits of household news and gossip, and there the affairs of state and of the settlement were gravely discussed and considered. There, also, all public notices were given for many years. In mild weather the noon hour was spent in or about the church, but in the inclement or winter season there was a speedy exodus to some neighboring house, for it was not until 1821 that any means of warming the church were introduced. The first three pastors preached in the winter season to a congregation which had no other method of keeping warm than the foot stoves provided for the more delicate of the people who attended. For nearly one hundred years the people of Concord met in the winter in an unwarmed church for two services a day. Mr. Asa McFarland, in his *Recollections* of the latter part of this period, says: "As I can never forget the faces within, so I never can the furious winds which howled about the ancient pile, the cold by which it was penetrated, and the stamping of the men and women when within the porches as they came from afar and went direct from their sleighs to an immense apartment in which there was no fire except that carried thither in foot stoves. The rattling of a multitude of loose windows, my tingling feet, the breath of the people seen across the house, as the smoke of chimneys is discerned on frosty mornings, the impatience of the congregation, and the rapidity of their dispersion—are they not all upon the memory of those who worshiped in that house previous to the year 1821? Then my father suggested that in winter there be only one service, which led to the purchase of a moderate sized box-stove, and its erection half way up the center aisle. This, strange as it may seem, was a departure from old custom which encountered some opposition."

The building of the first frame church was undertaken by a number of citizens of Concord, who furnished the means for its construction, and were hence called proprietors of the meeting-house. They were three days in raising it, being aided by the women, who prepared food and other refreshments on the spot. Owing to the interruptions

and embarrassments occasioned by the wars in which the country was involved, the proprietors were not able to completely finish the house, although it was occupied for worship at various times from 1769 to 1782. In the latter year the proprietors, in consideration of ten pounds lawful money, conveyed to a committee, "legally chosen by the parish of Concord, all their right and property in a certain meeting-house in said Concord and a lot of land containing one acre and a half, upon which the greatest part of said meeting-house standeth."

In 1784 there was added to the house porches on both the east and west ends, and a belfry and spire one hundred and twenty-three feet high. An attempt was made to get a bell in 1785, and one hundred

and twenty-five dollars was subscribed for this purpose. The subscription paper, still in existence, shows that some of the subscribers doubled their original subscriptions, but nothing came of the effort. There were forty-seven pews on the lower floor and twenty-six in the gallery, besides a number of free seats on each side of the



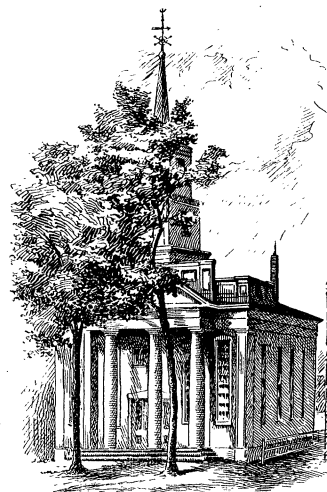
The Second Meeting-house.

broad aisle. In 1802 the meeting-house was enlarged by the addition of a semicircle projecting thirty feet in front, divided into seven angles. This was done by individuals without any expense to the town. In 1809 two front pews on the lower floor of the house were altered into four pews and sold at public auction for the sum of three hundred and seven dollars and fifty cents, which sum was appropriated by a vote of the town towards the purchase of a bell, the additional sum necessary for the purpose being raised by subscription. In 1828 the town disposed of its right and interest in said house, in the land on which the same stood, and the bell, to the First Congre-

gational society, which had been organized under the provisions of the Toleration Act above referred to. The same year the floor pews in the meeting-house were altered into slips, by which alteration eleven slips were gained. The number of seats in the meeting-house in 1830 were reported by Dr. Bouton to be "ninety-nine on the lower floor; in the gallery, around the wall, and others, forty-one; all of which, together with seats occupied by singers and those which are free, will comfortably seat about twelve hundred persons." At that time the number of persons who worshiped regularly at this church was on the average about seven hundred. The building continued to be used as a church until November 23, 1842, when the third meeting-house of this society was dedicated.

A few years after the abandonment of this second church the structure was sought by the trustees of the Methodist General Biblical Institute, which institution was removed from Newbury, Vermont, to Concord. The society and pewholders conveyed to the Methodist Institute their several interests in the building and lot, and public-spirited citizens of Concord subscribed some three thousand dollars, so to remodel the house as to fit it for the new purpose to which it was to be devoted. The pulpit, pew, and galleries were removed, a second floor was introduced, and the two stories thereby secured were divided into dormitories and lecture rooms. A portion of the old pulpit and the communion table are in the possession of the New Hampshire Historical Society. The building continued the seat of this institution until the Institute was removed to Boston, when, in accordance with the terms of its conveyance twenty years before, it reverted, with the land upon which it stood, to the First Congregational society of Concord. It was subsequently sold to private parties, and the proceeds of its sale were devoted to the purchase of the society's parsonage. On the night of Monday, November 28, 1870, the building was destroyed by fire.

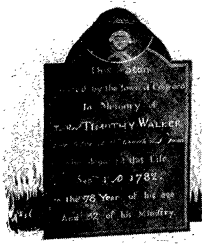
During Mr. Walker's long ministry he enjoyed remarkable health. Tradition says that he was able to preach every Sabbath, except one, previous to his death. Whether this was literally true or not, there was evident apprehension on the part of his parishioners four years before his death that Mr. Walker might not be able to continue the full duties of his ministry, and the town voted to hire preaching in case of his disability; for in the warning of a town-meeting for March 3, 1778, there was an article, "To see if the parish will vote to hire



Third North Church.

preaching, if the Rev. Mr. Walker remains unable." The article was not acted upon, and Mr. Walker resumed and continued to perform the duties of his office until near his death. On the morning of the Sabbath, September 1, 1782, he rose early, and while walking across the room received, as is supposed, a stroke of apoplexy, and fell. Before medical aid could arrive he expired, in the seventy-eighth year of his age and the fifty-second of his ministry. Appropriate tribute to the life and character of Mr. Walker is given in another part of this work. It may not be out of place, however, to add that to the influence he exerted on the early settlers is due in a large degree the broad religious toleration which has ever been a marked characteristic

of Concord. Mr. Walker would have been a leader in any community, and his natural breadth of vision was extended by his three trips to England, where he met leading men and scholars of the old country. Concord reaped the benefit of his travels and intercourse with these men, and the faith of the people in his leadership made his sway among them an easy one. His will shows that he accumulated little of this world's goods, for beyond his farm he had not much to give in legacies to his children. He had accepted the modest stipend voted him by the parish, pro-



The Walker Monument.

vided for his family by agricultural pursuits, and contributed his share to the public expense in the trying period in which he lived.

After Mr. Walker's death the town was without a settled minister for nearly seven years. Several preached as candidates, among them Mr. David Story and Deacon Jonathan Wilkins. The latter declined a call because the salary was inadequate, and the Rev. Dr. Wood, of Boscawen, said that Mr. Story did not receive a call on account of his Arminian sentiments. The salary offered Mr. Wilkins was one hundred pounds and the use of the parsonage, with the exception of the meadow lot, besides two hundred pounds as a settlement. He afterwards gave up preaching, settled in Concord, was made clerk and deacon of the church, and died here March 9, 1830, aged seventy-five years.

The Reverend Israel Evans, a native of Pennsylvania, received a call September 1, 1788, from both the church and the town, to settle, which he accepted March 17, 1789, and was installed July 1 following. He was not wholly satisfied with the salary voted him at the time of his call, although it appears from his answer that he hoped their annual contributions to his support would be more than was held out in the call. In this reply he says among other things: "Let me, therefore, hope that you will not continue to deviate from the honorable and generous customs and manners of our pious and

worthy forefathers. I hope you will think it of infinitely more importance to encourage the ministers of the gospel in their arduous work than to give your sanction to a method of settling ministers which in the very entrance of their labors does in a manner tell them that after twenty, thirty, forty, or even fifty years of a most faithful service they may be the most miserable beggars."

Mr. Evans was a graduate of Princeton of the class of 1772. Fourteen of its twenty-two members entered the ministry, and six became chaplains in the Revolutionary army. In this class were Aaron Burr, afterwards vice-president, and William Bradford, attorney-general in Washington's administration. Mr. Evans was licensed to preach in 1775 by the First Philadelphia Presbytery, and by the same body ordained as chaplain. He went at once to the field and served throughout the Revolutionary War. He was with Montgomery at the attack on Quebec, with Gates at Saratoga, with Washington at Valley Forge, with Sullivan in the expedition against the "Five Nations," and at the surrender of Cornwallis at Yorktown. In 1777 he was made brigade chaplain of the New Hampshire troops, and it was undoubtedly this association which led to his coming to Concord. It is said that he enjoyed the distinction of being the only one holding the office of chaplain who served continuously during the War of the Revolution. J. T. Headley, the historian, says: "The one who stood as prominently in history as a representative chaplain, and who with a clear head, a strong mind, and a patriotic zeal, assisted in sustaining the cause of the colonies, was the Reverend Israel Evans."

Mr. Evans's pastorate lasted eight years, during which time he served as chaplain of the New Hampshire legislature some five years, and chaplain of the constitutional convention of 1791-'92. No records of the church during his ministry can be found. One hundred and twenty-three baptisms have been ascertained, and the church at the time of his death had about one hundred and twenty-four members. He was considered a popular preacher in his day, but as Mr. Headley remarks, "He was by nature better fitted for the stern duties of a military life, its strict subordination and exact method, and for the battle-field, than for the quiet routine of a pastor's calling. Humility was not a prominent trait of his character, and military experience did not make him yielding and tractable." Dr. Bouton says of him: "With the feelings and habits acquired in a seven years' service in the United States army, Mr. Evans entered upon the duties of a pastor among this quiet, industrious, and unostentatious people. His manners were in perfect contrast to those of his predecessor. His sentiments and style of preaching were also different. Mr. Evans was a ready, fluent, and earnest preacher. . . . The minister was

a man of distinction, too, in the town, for it is related, that although a chaise [two-wheeled vehicle] was used some in Concord, Mr. Evans had a four-wheeled carriage, drawn by two horses, in which he rode, wearing a tri-cornered hat and wig upon public occasions."

Mr. John C. Thorne, in his excellent monograph of Mr. Evans, says: "The same question which delayed his acceptance as pastor, that of proper financial support, appeared once and again. It did not accord with his ideas and feelings as to the way ministers supposed to be supported by the town should be treated." This was undoubtedly the cause of his bringing his pastorate to a close. April 21, 1797, he announced his determination of resigning, and July 1 following he closed his work in the ministry in Concord. His resignation was accepted, and he was regularly dismissed by an ecclesiastical council. He continued to reside in town until his death, March 9, 1807. He was a trustee of Dartmouth college from 1793 until his death, and he left a liberal bequest to that institution.

After the dismissal of Mr. Evans immediate efforts were made to secure a successor. On December 28, 1797, both church and town gave a call to the Reverend Asa McFarland to settle with them in the ministry. The call from the church was unanimous. To the call from the town twenty-two persons entered their dissent upon the town records to the salary. This was but three hundred and fifty dollars a year, and the use of the improved land belonging to the parsonage right, and liberty to cut wood and timber on the outlands, as much as he might need for his own use. This dissent was not owing to any dislike of Mr. McFarland or to his sentiments, for Dr. Bouton says that without exception all of the twenty-two paid their proportion to his support while he was pastor, and most of them became his warm friends, while five united with the church under his ministry.

Mr. McFarland was a great-grandson of Daniel McFarland, a Scotch Presbyterian colonist, who came to this country in 1718, and settled on a farm in what is now the city of Worcester, in a delightful situation recently given the name of Richmond Heights. Born on April 19, 1769, he was the youngest in a group of nine children. At the age of twenty years he became a Dartmouth student, and was graduated in the class of 1793, the pecuniary necessities of his college life having been met by his own exertions. After graduation he was for two years principal of Moor's Charity School in Hanover, and for two other years a tutor in Dartmouth, and during those years he studied divinity. His first call was to the pastorate of the First Congregational church. He was ordained and installed pastor at the old North meeting-house on March 7, 1798. That being a period when days of recreation were few, the ordination was an event which

brought into Concord a multitude of people from adjacent towns, and there was a notable increase to the stir of the street.

Dr. McFarland (he received the degree of Doctor of Divinity from Yale college in 1812) became a householder in Concord in 1799, having built that year the residence now numbered 196 North Main street, which is still occupied by his descendants. The deed of the lot shows three hundred dollars to have been paid for it. He was thrice married,—first to Clarissa Dwight of Belchertown, Mass.; second to her cousin, Nancy Dwight of the same town; and third to Elizabeth Kneeland of Boston, September 5, 1803.

All the years of Dr. McFarland's pastorate (twenty-seven) being prior to the disestablishment in 1825, he was the minister of the town. Beside preaching two written discourses each Sunday, he usually had an extemporaneous third service at the town hall, or some convenient schoolhouse. In seasons of more than ordinary spiritual interest, he preached frequently in outlying districts, sometimes spending days as a religious teacher, visiting from house to house without returning home. He left in manuscript two thousand and fifty-four sermons, and eighteen printed publications; the chief of the latter being "An Historical View of Heresies and Vindication of the Primitive Faith," two hundred and seventy-six pages, printed in 1806. Being a man of methodical habits, he inducted the North church into the keeping of records, which bear the names of four hundred and twenty-eight persons added during his ministry.

The pastoral cares of a parish covering forty-nine square miles would naturally be many. Other duties fell upon him. During the whole of his pastorate he was clerk of the ecclesiastical convention of the state. He performed some missionary service away in the north country at Conway and Fryeburg, and was often gone from home as a participant in councils and ordinations. He was chaplain of the state prison for three years and a half, preaching there once each Sunday. In 1809 he was chosen a trustee of Dartmouth college: in 1811 president of the New Hampshire Home Missionary Society. He was at times a member of the town school committee, and it is known that he had at one time a private pupil afterward distinguished in the literary world,—Nathaniel Parker Willis. This was probably about 1820, and, according to the recollections of Willis himself, as stated in one of his biographies, the term of instruction was one or two years.

Mrs. Elizabeth McFarland, the wife of the pastor, founder of the New Hampshire Female Cent Institution and the Concord Female Charitable Society, was also earnest in religious ways. The home of the twain was the abode of hospitality when that expression meant

much more than it now does. It was a custom of their time for clergymen journeying with or without their families to make practical use of that verse of scripture which says, "Into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence," and the parsonage was often full to overflowing with expected and unexpected guests. The pastor's salary was never more than five hundred dollars a year, but he was always free from debt. His wife had inherited a small patrimony, which did them good service. He was a landowner in several localities in town.

The trusteeship in the college, already mentioned, brought with it new and strange obligations, for there came, in 1816-'19, a prolonged excitement, when Dartmouth was threatened with forfeiture of its charter. The question had political, social, and religious, as well as legal, phases; there was a newspaper war in Concord in regard to it, and the pastor was constrained to use his pen in defense of the college and its chartered rights. It is the testimony of his eldest son that he wrote with rapidity and correctness, and that in the pulpit he had a powerful and musical voice. His style was simple and his manner earnest.

There are in existence two portraits of Dr. McFarland,—one painted at the parsonage, in 1818, by Samuel F. B. Morse, who was fresh from study in London with Benjamin West, and came to Concord with an introduction to the pastor; the other probably by one of the itinerant knights of the brush who then wandered from town to town. One is much smaller than life, the other is of life size; both depict a man of character and purpose. He was of commanding person and handsome countenance; in stature nearly six feet, and of square and erect form until his health became impaired by paralysis.

As the story of the pastor's life is gathered, he seems to have had none of those vacations and recreations now deemed essential by men of his calling. He was fond of music and was a singer, but neither gun nor fishing-rod hung in his hall. He bought in 1815 a farm not very far from the existing Penacook railway station, where he found pleasure in those pursuits that recalled his early youth. Although he was born of a hardy and long-lived people, who went pretty easily to threescore and ten, failure of health led him to obtain a dismissal from the pulpit in March, 1825, and he died February 18, 1827, being then somewhat under the age of fifty-eight years.

"Great unanimity marked the ecclesiastical proceedings of the town while the people were united in one denomination," says Dr. Bouton. "There was never any disagreement between the parish and the church, nor between the church or parish and minister, nor between the members of the church themselves, so as to require the



aid of the council; and no ecclesiastical council was ever called to the town except to settle or dismiss a minister according to congregational usages.

“The well-selected company that first settled in this remote plantation were men of remarkably pure morals, and their morals were the growth of their religious principles and habits. . . . For more than fifty years the worship of God was regularly attended in most of the families in town. The Sabbath was sacredly observed. Idleness was accounted a vice, and whoever was guilty of it was placed under guardianship. All vagrants and persons that came in of unpromising character were warned out of town. The men of the first and second generations were remarkably temperate, their food and drink being of the simplest quality. They used no ardent spirits except on certain public occasions and in time of harvest. From the commencement of the town to the present time (1830) no one vice has peculiarly marked the character of the people. Here no outrages upon decency and no gross violations of order are remembered to have taken place. Here the cry of murder has never been heard. Here no citizen has ever been convicted of any capital crime, and but one descendant of the original settlers has been a tenant of a state prison. One other person, a native of Concord, has been in the state prison. Both were young lads convicted of stealing.”

Dr. Bouton estimated that the whole number of persons connected with the several churches at this time (1830) was about one fourth of the adult population and about one seventh of all the inhabitants. Not far from one third of the whole population attended, upon an average, every Sabbath; and seven eighths of the population were reckoned as church-going people.

The North Congregational society had been so successful in settling young men as ministers, and were so well satisfied with the pastorates of Parson Walker and Dr. McFarland, that the committee appointed by the society to engage a candidate betook themselves to Andover Theological Seminary. The professors of that institution recommended to the committee Mr. Nathaniel Bouton, who had just finished his theological studies there. The situation of the Concord parish was well understood at Andover, and it was regarded as one of the most important stations in New England. The society was the largest in the state, and with one or two exceptions the largest in New England. The committee did not meet Mr. Bouton on the occasion of their visit to Andover, but on the strength of the recommendations given him by the professors they wrote to him September 27, 1824, to become a candidate for the pulpit. The invitation was accepted, and on the last Sabbath of October, 1824, he preached

his first sermon in Concord. The system of candidating at that time was very different from that of to-day, for Mr. Bouton came to Concord and remained for seven weeks, preaching on the Sabbath, calling during the week upon the families composing the congregation, for the purpose of becoming acquainted with his prospective charge and permitting the people to get some idea of his social qualities. In speaking later of his social calls while a candidate, he says: "Such an acquaintance I now regard as of great consequence. It gives the candidate, on the one hand, and the people, on the other, an opportunity more deliberately to judge of their fitness for each other; and no doubt one cause of the dissatisfaction which often exists between minister and people, and which issues in the dismissal of the former, is to be traced to a premature settlement."

If Mr. Bouton gave evidence of his sociability in calling upon the members of the society while a candidate, the society did not give him any undue encouragement of his candidacy by a reciprocation of these social amenities, for he afterwards stated that during the seven weeks of his preliminary stay in Concord he had only one caller, and he was a person who did not belong to the North church. Mr. Bouton had but four written sermons with which to begin his candidacy, so that he was obliged to devote a large share of his time to preparing for his pulpit work. Closing his engagement as a candidate, he returned to the Theological Seminary at Andover entirely in doubt what would be the result. In speaking of this afterwards he says: "I may be permitted to mention—what I did not at the time understand as a trait in the character of the people—that during the whole term of my candidateship I could gather nothing from anything that was said to me, or from attentions which I received, whether my services were acceptable or not. I had, indeed, met large and attentive audiences on the Sabbath; I had heard no complaints; only the senior deacon, walking home at the close of the last Sabbath service, remarked to me that 'he thought seven weeks rather a short period for a candidate.'"

On December 24, 1824, the church met and voted unanimously to call Mr. Bouton as their pastor, and on December 30 the society met and by an equally unanimous vote concurred with the church in their call, and proposed the terms of settlement. On January 29, 1825, Mr. Bouton gave an affirmative answer to the call. The time for ordination was set March 23 following. The council, consisting of eleven pastors with their delegates, met at the court room on the afternoon of Tuesday, March 22, where the examination was had, and on the morning of the next day moved in procession to the North church, then the only church in town with the exception of a

small Quaker meeting-house. The day was fair and mild, the traveling favorable, and a very numerous assembly filled the house.

At the time of Dr. Bouton's ordination there was only one minister of any other denomination settled in town, the Baptist. The Quakers, the Baptists, the Methodists, and Episcopalians, however, each had a small society. None had a fixed place of worship. The Baptists were erecting their church on State street. The people who met at the old North church were, therefore, gathered from the whole town. Some resided in Penacook, others near and beyond the Mast Yard, others as far out as the Hopkinton line, some at Garvin's Falls, and still others as far distant as the town lines of Canterbury and Loudon. After surveying his great field of labor, Dr. Bouton adopted this system: To devote five days each week to study and the preparation of sermons for the Sabbath. To attend a weekly lecture one day, commonly Tuesday, in some school district out of the main village, and spend that day in visiting the parishioners and others there resident. To institute Bible classes in different sections of the town, in addition to Sabbath schools, namely: in the village at the West Parish, at Horse Hill, so called, and on the East side. These were attended one each week in succession. By this arrangement he was able to visit all the families of the parish at least once a year, besides meeting them at the weekly lectures, and becoming acquainted with the young people at Bible classes. This arrangement continued about seven years. At the same time, he held himself in readiness at all times to visit the sick, whether sent for or not, to attend funerals, to preach occasional lectures, and perform other professional services as invited. In taking a retrospection of these early years of his ministry in Concord, Dr. Bouton says: "I desire to record that no part of my ministry has ever been more pleasantly performed than when my duties called me over this extended field. Mounted on horseback, the fresh air and exercise, the welcome from my parishioners which I never failed to meet in their houses, the full attendance at schoolhouse lectures, and the interest manifested in my Bible classes, at once gave elasticity to my spirits, vigor to my constitution, and joy to my heart."

The character of Dr. Bouton's preaching and of that of his time in Congregational churches is shown by his summary of his work on the occasion of the commemoration of the twenty-fifth anniversary of his coming to Concord. He had then delivered forty sermons on systematic theology, twenty-two on the Ten Commandments, eighteen in explanation and defense of the Articles of Faith and Covenant, seventeen on "Fruits of the Spirit," seventy-one on the character, titles, and offices of Christ, mostly communion sermons, forty-six

lectures on scripture characters, twenty-three lectures on scripture history and geography, twenty-two on the parables, twenty-one on the miracles, twenty on scripture antiquities, thirty-two on the Assembly's Shorter Catechism, sixteen to young people, eight controversial lectures and thirty on the words "woe" and "blessed" as applied in different passages of scripture.

In 1833 occurred the first formal separation from the North church. The inhabitants of the West Parish, then numbering about seven hundred, and averaging a distance of about five miles from the meeting-house, were able and desirous to support public worship by themselves. They accordingly erected their church, and the members residing in that section were, at their request, dismissed and recommended to be organized into a new church in April, 1833. The separation took place in perfect harmony, but with great regret on both sides. Immediately afterwards the common fund in the church treasury, amounting to ninety-four dollars, was divided and one third part paid over to the West Parish church. Previous to this division all the pews in the spacious North church were occupied, and the withdrawal of the West Parish people indicated at the time a loss which would not be immediately made good. Yet the old North society continued to increase in numbers so that at the close of 1836 the number of members was greater than when the West church was organized, the pews were all filled, and new-comers could not find accommodation. But just as this prosperity was at its height another separation took place. The increase of business and population in the south section of the village made it expedient and necessary, in the judgment of members there residing, that a new house of worship should be erected and a new church organized. In November, 1836, a communication was received from people interested in the movement, setting forth their reasons for the measures they had taken, and requesting a dismissal which was granted. The church fund, ninety-six dollars, was again divided, and one third part paid to them; and a similar division was also made of the Sabbath school library.

Still again, in March, 1842, a communication was presented, signed by forty-four members living on the east side of the river, stating that a new house of worship had been erected there, and asking to be dismissed and recommended for the purpose of being organized into a new Congregational church. This request was also unanimously voted. Another division was made of the funds in the church treasury and of the Sabbath school library. In the twenty-five years from 1825 to 1850 there had been added to the church 621 members,—on profession, 439; by recommendation, 182. There had been dis-

mitted to the West church in Concord, in all, 102,—to the South church, 95; to the East church, 47; to other Congregational and Presbyterian churches, 187. There were dismissed on request,—to the Baptist church in Concord, 5; to the Episcopal church, 7; to the Methodist church, 1; withdrawn to the Unitarian, 2; excommunicated, 26; died, 142; total, 614. In 1850 Dr. Bouton reports that there were living in town 208 members of the North church, residing out of town, 44; total, 252. Of the 252, only 28 were members at the time of his settlement.

Dr. Bouton resigned his pastorate March 23, 1867, the forty-second anniversary of his settlement, and was dismissed by the council September 12, 1867. His ministry was characterized by unity, stability, and growth. He was not only a faithful minister but a citizen of acknowledged influence during a period of growth and prosperity in Concord, and he bore for a generation an active part in questions of reform and public weal both at home and abroad. A friend of learning and its institutions, he was elected a trustee of Dartmouth college in 1840. He was an active member of the various ecclesiastical bodies in the state and of numerous charitable and benevolent organizations. In 1856 he published a History of Concord, for the compilation and writing of which he had devoted the greater part of the spare time of his long and arduous ministry. From this work has been drawn much valuable material by the writers of the present history, and this earlier history of Concord is a lasting tribute to Dr. Bouton's industry and public spirit. August 31, 1866, Dr. Bouton was appointed state historian. He compiled ten volumes of Provincial and State Papers, which were published by the state. After nearly eleven years of labor in this office he resigned. He enjoyed rest for a short season, and then, at the request of his children, wrote an autobiography. Soon his strength began to fail, and after an almost painless illness, he died June 6, 1878, at the age of seventy-nine years, honored and beloved by all who knew him.

On the same day that Dr. Bouton was dismissed by the council the Reverend Franklin D. Ayer was installed as minister of this church. Mr. Ayer was born in St. Johnsbury, Vt., and was a graduate of Dartmouth college in 1856 and of Andover Theological seminary in 1859. It was during his pastorate that the society lost its house of worship by fire. It had been dedicated November 23, 1842. In 1848 it was enlarged by the addition of twenty new pews. In 1869 the gallery was lowered to make room for a new organ, and the inside of the building was repainted and the walls frescoed. It continued without further change until Sunday morning, June 29, 1873,

when it was completely destroyed by fire. The chapel in the rear of the church, which was erected in 1858 and enlarged in 1868, was seriously injured but not destroyed. After repairs it was used until May, 1883, when it was decided to build a new chapel, and this building was sold and removed from the lot.

The morning of the burning of the third meeting-house, church service was held in the city hall, and the society worshiped there until the new building was ready for occupancy in March, 1876. On the evening of Monday, June 30, 1873, the day following the fire, an informal meeting of the society, fully attended, was held at the city hall, and it was unanimously resolved to proceed at once to the

building of a new church. A committee was chosen to devise a scheme for raising funds, and another committee to procure plans and estimates of the cost for a new house of worship. At a legal meeting of the society, held July 21, it was voted to rebuild on the old site. Plans were soon adopted, a part of the money was raised, and contracts were made, so that the corner-stone was laid with appropriate services July 25, 1874. The total cost of the new building with the furnishing, including the value of the lot, was fifty thousand eight hundred eighty-three dollars and eighty-six cents. When finished the church was paid for, and on the first day of March, 1876, it was consecrated to religious worship. A large organ, costing five thousand dollars, was later placed in the rear of the pulpit.



North Congregational Church.

In 1883 the society voted to accept an offer from Mr. William Abbot to give, upon certain conditions, twenty-five hundred dollars toward the erection of a new chapel. A beautiful and commodious building was the result of this offer and the undertaking of the society, and it was opened with appropriate services by the pastor June 20, 1884. The entire cost, including furnishings, was seventy-five hundred dollars. This chapel has been recently enlarged, at an expense of four thousand dollars.

The one hundred and fiftieth anniversary of the organization of the society was celebrated Thursday, November 18, 1880. The church was beautifully decorated with flowers and plants. The exercises, which began in the afternoon, included a historical discourse by the pastor, the history and description of the four meeting-houses by Joseph B. Walker,—from which many interesting facts have already

been taken,—an original hymn by George Kent (who was a member of the society fifty years before, and who wrote a hymn for the one hundreth anniversary), and a history of the Sabbath school by John C. Thorne. In the evening a historical sketch of the “Music and Musical Instruments used by the Society since its Organization” was given by Dr. William G. Carter, the organist. The evening’s exercises closed with speeches and the reading of letters from absent members and others.

Mr. Thorne says that Sunday-schools were first established in Concord in 1818. Instruction of a religious character had been regularly inculcated in families and in the public schools by the first settlers of the town and their descendants. For at least eighty years after the settlement of the first minister the Westminster Assembly’s Shorter Catechism was recited in the schools on Saturday forenoons, and the minister for years visited the schools and tested the children’s knowledge of its teaching. During the years 1816-’17, as other denominations began to rise in Concord, the catechism was gradually dropped from public schools. It was about this time that Charles Herbert used to gather small children of his neighborhood in the kitchen of his father’s house after the service on Sunday afternoon and teach them the catechism, verses of scripture, and hymns. In the summer of 1817 when Miss Sarah T. Russell, a teacher in the district school at the corner of Main and Church streets, opened a school on Sunday, one who was invited to attend says, “I wondered what kind of a school it would be on the Sabbath.”

In the spring of 1818 four different Sunday-schools were opened in town, one at the Old Town House, superintended by Joshua Abbott, one at the schoolhouse at the South end, superintended by Thomas W. Thompson, numbering forty-four scholars, one at the West Parish with forty-seven scholars, and one at the East side with forty scholars. The schools at East and West Concord had no superintendents. The school on the East side was continued only a few years, while that at the West Parish was united with the church organized there April 22, 1833.

In 1825 there were seven such schools meeting in their respective schoolhouses, with fifty teachers, and three hundred and thirty-four scholars. In 1826 there were twelve schools, seventy teachers, and four hundred and eighty scholars. In 1832 there were sixteen schools conducted by the North church, and the whole number connected therewith was nine hundred and twenty-five. Prior to 1825 the scholars of these schools were mostly children not above fifteen years of age, but in that year Bible classes for adults were started by Dr. Bouton. The Sunday-school library was started in 1826, and

the next year the volumes on its shelves numbered three hundred and thirty-six. Until the winter of 1827-'28 the schools were held only in the summer season, but at this time a school was continued the entire year at the meeting-house.

In 1842, the year of removing from the Old North church and of the starting of the East Concord society, the different Sunday-schools remaining under the supervision of the First church were consolidated and met the entire year at noon at the church, an arrangement which has since continued. There was a union Sabbath school celebration held in Concord July 5, 1841. The several schools of the village assembled at their usual places of meeting, and were arranged and ready to march at ten o'clock. They all proceeded to Park street and were formed in line in the following order: The North church, Methodist, Episcopal, South, Baptist, and Unitarian. The procession numbered about one thousand of all ages, and with banners moved up Main street, preceded by the Concord brass band, to a grove near the residence of Richard Bradley. Here a collation was served, followed by speeches and singing.

The first singing of which we have any record, according to Dr. William G. Carter, was mainly congregational, without instrumental accompaniment, and identical with that style which prevailed everywhere in the early New England church. It was led by the precentor, who read two lines of the hymn to be sung, then announced the tune, gave the key on the pitchpipe, and standing usually in the front of the pulpit, beat the time and sang with the congregation. The precentor was usually a deacon, hence the term "deaconing" the hymn. This method was pursued for some time, when it was proposed to the Reverend Mr. Walker to dispense with the "lining of the hymn," as it was called, but Mr. Walker did not think it prudent to first attempt it on the Sabbath, so it was arranged to make the change on Thanksgiving day. Although some singers sat in the front seats in the neighborhood of the leader, the majority were scattered throughout the congregation. Gradually it became apparent that the singing could be more effective by collecting the singers in a compact body, and accordingly the choir was formed and a choir master chosen. When the meeting-house was finished, in 1784, it was fitted with the singers' pew in the gallery opposite the pulpit. This was a large, square pew, with a box, or table, in the middle on which the singers laid their books. In singing they rose and faced one another, forming a hollow square. When the addition was made to the meeting-house, in 1802, the old square pew was taken away, but seats were assigned to them in the same relative position before the pulpit.

The first instrument in use was the pitchpipe, which was made of



wood, an inch or more wide, somewhat in the form of a boy's whistle, but so constructed as to admit of different keys. Under the ministry of the Reverend Mr. Evans some instruments were introduced. This led to opposition, and according to tradition, there were a few who left the meeting-house rather than hear the profane sound of a "fiddle" and a flute. At the beginning of the second century of the existence of the church, the service of praise was sustained by a large choir accompanied by wind and string instruments, usually a violin, flute, clarionet, bass viol, and double bass, the two latter being the property of the society. The choir consisted of thirty persons of both sexes under the direction of the chorister, who was usually a tenor singer. This leader was the only individual who received compensation, and it was stipulated in his engagement that he should teach a singing-school, which any person in the society could attend. The singing-school was usually held in the court house, sometimes in the bank building, and its weekly meeting was an occasion which was eagerly looked forward to by the young people for its social as well as its musical advantages. Frequently the rehearsals of the choir were held at the homes of the singers. Concerts or musical entertainments were of rare occurrence. Consequently the weekly rehearsal, combining so much of social entertainment with musical instruction, was largely attended. On the Sabbath the choir promptly appeared at the church, bringing with them their music books, many of them their luncheon, and in cold weather their foot stoves, making themselves as comfortable as possible in the circumstances. The interest in church music continued unabated during the later years of the occupancy of the old North church, and when the society transferred themselves to the new church in 1842, the choir filled the greater part of the gallery, which was finished for their accommodation.

Early in 1845 those interested in church music determined that an organ should be placed in the church. The subscription was started May 26, 1845, and the sum desired was one thousand dollars. This amount was not obtained without difficulty, but when secured Dr. Ezra Carter was authorized to go to Boston and close a contract for an organ. His contract provided that the instrument when finished and set up in the factory should receive the approval of a distinguished professor of music in Boston. It stood in the center of the gallery opposite the pulpit, enclosed in a pine case grained in imitation of rosewood, with gilt front pipes and one manual or keyboard. This was the fourth organ in town, the Unitarian, Episcopal, and South church societies each having had one in the order named. It proved to be an excellent instrument, and was so thorough in its con-

struction that after twenty-four years of constant usage eight hundred dollars were allowed for it by the builders of the second organ. The introduction of the organ in church aroused opposition, but it soon spent its force.

The choir of this church, not unlike others, was ambitious, and the improvements in organ making in this country led to a demand for a new and larger instrument. In December, 1866, a successful fair was held by the society, from which nearly one thousand dollars was realized for an organ fund, and in the spring of 1869 this amount was taken as a nucleus, and a subscription paper circulated to increase the amount. The subscriptions and the proceeds of another festival held in December, 1869, secured the required amount. A contract was then made for an organ to cost three thousand six hundred and fifty dollars. It was completed in January, 1870, and proved to be a superior instrument of great power and brilliancy. On the morning of Sunday, June 29, 1873, it was consumed in the fire which destroyed the church.

From June 29, 1873, until March 1, 1876, the society occupied the city hall as a place of worship, and the singing was wholly congregational, accompanied by a reed organ. The society had an insurance policy of three thousand dollars on its organ, which with its avails and subsequent subscriptions was increased to five thousand dollars. With this amount the present organ of the church was purchased. This was the seventeenth pipe organ which had been set up in Concord at that time, this society having had three, the South church three, the Episcopal, Unitarian, and First Baptist two each, the Pleasant Street Baptist, Methodist, Universalist, Catholic, and Baptist church of Penacook one each.

Dr. Ayer's pastorate at the North church lasted thirty years, when failing health compelled him to resign. Only one pastor who was here at the time of his settlement remained,—Father Barry, of St. John's Catholic church. With all denominations Dr. Ayer maintained most cordial relations, and by the entire community he was held in high esteem. Few men of his quiet disposition have made a deeper impression upon the city for sterling worth and exalted religious principles. Although of a conservative temperament, he was ever ready in all good work of a public nature. He was first of all a pastor of his people. Of the work of his pastorate there is gleaned the following from his sermon at the close of thirty years' service:

The church and society had expended for support of worship about seventy thousand dollars, and for church building and repairs as much more. The benevolent contributions had increased three-

fold and amounted to nearly forty thousand dollars. The church had been called to one hundred and thirty-three ecclesiastical councils. There had been added to the church by confession of faith two hundred and thirteen, by letter, one hundred and sixty-eight; total, three hundred and eighty-one. There had been taken from the church by death one hundred and fifty-two, by dismissal, one hundred and six; total, two hundred and fifty-eight. The pastor had baptized one hundred and thirty-three adults and sixty-six infants. He had attended five hundred and thirty-two funerals and officiated at three hundred and eighteen marriages. He had preached three thousand sermons and attended three thousand five hundred other services. Of those who were members of the church at the date of his settlement only thirty were residents at the conclusion of his pastorate. Of the congregation of which he took leave there were only eighteen heads of families and only fifteen husbands and wives who had journeyed with him through his ministry at Concord.

Dr. Ayer was dismissed by a council convened September 9, 1897, and made pastor emeritus. The church and society united in a call to Reverend George H. Reed, of Haverhill, Mass., to be Dr. Ayer's successor. Mr. Reed was a graduate of the Boston university, and had been eleven years in the ministry before his call to Concord. Four years he spent at Taunton and seven years at Haverhill. His installation occurred at the North church, June 11, 1898.

In memory of the first, third, and fourth pastors marble tablets have been placed in appropriate places on the walls of the church. These are the gifts of the family descendants of the Reverend Timothy Walker, the Reverend Asa McFarland, and the Reverend Nathaniel Bouton. Efforts are now being made to secure a like tablet in memory of the Reverend Israel Evans.

During Mr. Reed's pastorate the North church has built a chapel on the Plains for the use of the residents of that locality. Previous to 1900 a Sunday-school had been maintained there through the instrumentality of Thomas B. Hall. The success of the Sunday-school led the people to consider the question of having a place of worship. Accordingly they petitioned the North church, whose members had helped in the Sunday-school work, to assist in building a chapel. This appeal met with a favorable response. Money was subscribed by the residents of the Plains toward a lot of land one hundred and thirty-three by one hundred and sixty-seven feet, which was bought on Grover street, midway between the Loudon and Pembroke roads. The people of the North church then guaranteed the building of a chapel. Starting out with the intention of completing this building for about six hundred dollars, they eventually put into it fifteen hun-

dred dollars. This chapel, by a coincidence, is the same size as the first meeting-house of the Old North society, erected one hundred and seventy-five years before. It is surmounted by a tower with a bell, the latter being the gift of the Boston & Maine Railroad. The auditorium is twenty-five by forty feet and comfortably seats two hundred people. The floor is of birch, the wainscoting of Carolina



Immanuel Chapel.

pine, and the walls are whitened. The windows are of cathedral glass. The seats are opera chairs, and on the platform is a mahogany pulpit made and presented to the chapel by Daniel Cross. The pulpit Bible is the gift of Mrs. Abner Blodgett, in memory of her father, the late Elder John Hook. The furnishing of the chapel was the contribution of the people of the Plains. The chapel is called Immanuel chapel, and is undenominational. It was dedicated Sunday, December 9, 1900. The building committee were John C. Thorne, William P. Fiske, and Herbert W. Denio. Preaching

has been maintained with some regularity, and the Sunday-school has been successfully carried on under the superintendence of Oliver W. Crowell of the North church.

#### NOTES.

*Reverend Enoch Coffin* was the first preacher of Concord, but not its first minister. He preached more or less to the people for two years, as the records show that "at a meeting of the proprietors held at Bradford, Mass., March 12, 1729, it was voted: That the sum of four pounds be allowed and paid unto the heirs of Reverend Enoch Coffin, deceased, for his preaching and performing divine service at Penny Cook, in full discharge."

Mr. Coffin was born in the old Coffin house which still stands in Newbury, Mass., erected upwards of two hundred and fifty years ago. He evidently was not of robust health, for, receiving a call to Dunstable, N. H., he was obliged to decline in consequence of ill health. He perhaps felt that an expedition into the forest would be invigorating, and he applied for admission as one of the proposed settlers of Penny Cook and was accepted. He died at the early age of thirty-two years.

*The Reverend Timothy Walker's Pastorate*, though continuing for fifty-two years, was not of unusual length for the times, as those of his contemporaries will show. The Reverend Ebenezer Flagg of Chester and the Reverend James Pike of Somersworth had pastorates of

60 years each; the Reverend John Wilson of Chester, 45; the Reverend John Odlin of Exeter, 48; the Reverend William Allen of Greenland, 53; the Reverend Samuel McClintock of Greenland, 48; the Reverend John Tucke of Gosport, 41; the Reverend Jeremy Fogg of Kensington, 52; the Reverend William Davidson of Londonderry, 51; the Reverend John Adams of Newington, 68; the Reverend John Moody of Newmarket, 48; the Reverend Samuel Parsons of Rye, 48; and the Reverend Jonathan Cushing of Dover, 52. Only one of this number had a pastorate as short as 41 years, while seven had pastorates exceeding 50 years, and averaging 56 4-7 years.

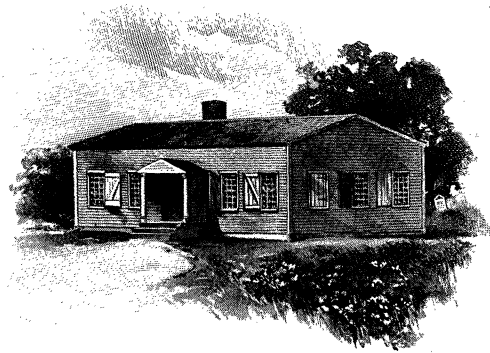
There were thirty-three members of this church who entered or were in the ministry, as follows: Reverends Ephraim Abbot, Josiah Abbot, Ezra E. Adams, Franklin D. Ayer, Nathaniel Bouton, William Clark, Sylvester Dana, Ezekiel Dow, George H. Dunlap, Israel Evans, Luther Farnum, Henry S. G. French, Moses Gerould, Jeremiah Glines, Jacob Goss, Horace Herrick, George W. Hough, David Kimball, Moses Kimball, John LeBosquet, Daniel McClenning, Asa McFarland, Arthur S. Orne, William A. Patten, George H. Reed, Joshua T. Russell, James Scales, T. D. P. Stone, Charles L. Tappan, Samuel G. Tenney, Samuel Utley, Timothy Walker, and Henry Wood.

#### THE FRIENDS, OR QUAKERS.

The first open dissenters from the town church were the Friends, or Quakers. Dr. Bouton mentions their being in Concord as early as 1803, but it was not until October 24, 1805, that a meeting was set up for public worship. This was done by the Weare Monthly meeting, which made the Concord society subordinate to itself. The exact number of persons composing that meeting is not known, but it was doubtless small, as there was a record of only sixty odd names of men, women, and children for the whole life of the society, and two thirds of these were children. The principal members were Ruth Turner, Sarah Sweatt, Lydia Dunlap, Sarah Arlin, Levi and Phebe Hutchins, Abel and Sarah Houghton, Bethiah Ladd, Daniel and Ruth Cooledge, James and Mary Sanborn, Josiah and Sarah Rogers, Israel and Abigail Hoag, Ruth Hazeltine, and Thomas and Ruth Thorndike.

Meetings were held for some time at the dwelling-house of Ruth Turner and Sarah Sweatt at the North end. In 1814 a lot of land was purchased, where the state house now stands, and in 1815 a meeting-house was erected there by the Friends of Concord, assisted financially by the Weare Monthly meeting and by a donation from

William Rotch of New Bedford, Mass. In 1816 the lot was sold to the state, and the meeting-house removed to a lot at the North end given by Benjamin Hannaford, who was not a member of the meeting but a public-spirited citizen. The lot is on State street, near the old cemetery, just south of the residence of the late Isaac W. Hammond. The house was on the front of the lot, and remained there until sold to School District No. 11 for a schoolhouse in 1845, when it was removed to the rear of the old brick schoolhouse, which stood where is now the home of ex-Governor Frank W. Rollins, and used several years as a primary school. About 1859 the building was sold by the school district to Samuel M. Griffin, who removed it to Franklin street, where it was used as a storehouse. Subsequently it was converted into a two-tenement house



Friends' Meeting-house.

and now stands on the south side of that street and is numbered 19 and 21.

The Friends meeting in Concord became so reduced in numbers that in 1840 it was discontinued. "Aunt" Ruth Turner and "Aunt" Sarah Arlin were perhaps the leading spirits, for tradition says that they were frequently moved to declare their testimony. It is probable that the scattered residences of the members had

something to do with lessening the interest in the meeting, for they resided as far apart as are Bow line and West Concord.

According to the custom of the Friends there is a burial-place in the rear of where the meeting-house stood on State street. There are several graves, but only part are marked with headstones. A plain marble stone gives the name of Phebe Hutchins, wife of Levi Hutchins, who "fell asleep April 22, 1829." Levi Hutchins, who is buried beside her in an unmarked grave, was one of the famous clock makers, Abel and Levi Hutchins, who did business here from 1785 to 1819. Only two other graves are marked,—that of John Hutchins of New York, who died June 5, 1843, and that of Joseph S. Noyes, who died November 7, 1855.

#### THE EPISCOPAL CHURCH.

This society had its beginning early in the century, and the first meeting of individuals friendly to such an organization was held at the house of Albe Cady, then standing on the site of the present Phenix hotel, January 5, 1817. At this meeting the basis of an

organization was presented by a committee appointed for the purpose, which was subscribed by the following persons: Samuel Green, Albe Cady, Arthur Rogers, Isaac Eastman, Isaac Hill, John D. Bailey, Arveen Blanchard, Walter R. Hill, Augustus H. Odlin, John West, Jr., Daniel Greenleaf, Jeremiah Blanchard, and Artemas Blanchard. Four years later five other names were added: Sampson Bullard, Thomas Waterman, Eben LeBosquet, Hosea Fessenden, and William Kent, making eighteen in all, eleven of whom were heads of families. They gave the organization the name of St. Thomas chapel. March 24, 1818, Reverend Charles Burroughs was chosen rector. Mr. Burroughs was rector of St. John's church at Portsmouth, and while it does not appear that he ever formally accepted the rectorship of St. Thomas chapel, he frequently officiated here, and by his advice and influence encouraged and sustained the infant parish at Concord. For the first four years the services were conducted a greater part of the time by lay readers, though there were occasional visitations by the Revs. Messrs. Andrews, Searle, Herbert, and Marshall. The first annual meeting of the society was held March 24, 1818, in the schoolhouse which stood on the present high-school lot. Samuel Green and John West, Jr., were chosen wardens, and Isaac Hill, Eastman, Bailey, and Greenleaf vestrymen. In 1820 Christmas was observed for the first time in Concord, at the town hall, Mr. Searle preaching a sermon. In April, 1821, Reverend John L. Blake was chosen rector, and for more than two years officiated here, at the same time serving St. Andrew's church in Hopkinton. Mr. Blake was teaching a female academy in Concord at the time of his appointment. In the spring of 1823 he resigned the rectorship and removed from town. Then occurred a hiatus of twelve years, when only occasional services were held in Concord, Reverend Moses B. Chase of Hopkinton now and then supplying a single service.

In 1819 a committee on the state of the church in the diocese of New Hampshire appointed by the diocesan convention reported thirteen families and ten communicants in this parish. During its continuance as St. Thomas chapel, the rite of confirmation was administered to seven persons, and there were about twenty baptisms.

For a part of the year 1817 the services of the society were held in the Masonic hall over the old Concord bank, and subsequently in the town hall, until January, 1821, when a commodious hall was fitted up by Isaac Hill in the upper part of a store occupying what is now the site of White's Opera House. This hall was used during the week by Reverend Mr. Blake as a school-room. When the old American House was built in 1834, and Park street opened, this

building was moved to the west of its original location and finally fitted up for a double tenement dwelling house, a use it still serves. It is remarkable that the three successive buildings used by this society as houses of worship stand intact, and are ranged side by side on Park street. West of the original chapel is the first church, now a dwelling-house,<sup>1</sup> and beyond that is the present church.

The records of St. Thomas chapel cease with the meeting of August 15, 1822, but the organization continued its work until the following spring. During the next twelve years the disintegration was so complete that when the attempt was made to re-establish the services of the Episcopal church in Concord no recognition was made of St. Thomas chapel.

July 13, 1835, Albe Cady, Leavitt C. Virgin, John West, Isaac Hill, John Whipple, and Ralph Metcalf met and organized St. Paul's parish. With these were subsequently associated Aaron Morse, Jacob Rogers, John W. Moore, John Miller, Abraham Duncklee, Joseph I. Wallace, and Jacob Carter. Reverend Moses B. Chase was chosen rector. Mr. Chase held services once each month from May, 1835, to March, 1836, and Sunday evenings during July and August of the latter year. He resided in Hopkinton, and was also the rector of St. Andrew's church in that town.

In October, 1836, Concord was made a missionary station by the domestic committee of the Board of Missions of the Protestant Episcopal church, and the promise made that assistance would be given in support of a mission church. At a meeting of the parish, November 1, 1836, it was voted to raise one hundred and fifty dollars by voluntary subscription, and the wardens were authorized to express to Reverend Petrus Stuyvesant Ten Broeck the hope that he would accept the appointment as rector which was understood to have been tendered him by the Committee on Domestic Missions. December 3 he signified his acceptance. The wardens, in notifying the Committee on Domestic Missions of Mr. Ten Broeck's call and acceptance, gave out the following hint to the committee to make a liberal donation, as the parish could raise only one hundred and fifty dollars. The wardens said: "Boarding in this place for a clergyman, including room rent and fuel, would not be less than three dollars a week. Rent for a suitable house for a small family from eighty to one hundred and fifty dollars. Annual salary requisite for the support of a clergyman's family from five hundred to eight hundred dollars, including rent."

The Board of Missions appropriated only two hundred and fifty

<sup>1</sup> In this house was born Charles H. Hoyt, the playwright, whose home was later at Charlestown, N. H.



dollars, which, added to the one hundred and fifty dollars pledged by the society, made the minister's salary only four hundred dollars. In the spring following the board of trustees of the Eastern diocese was appealed to, and they responded with an additional one hundred dollars, making a salary of five hundred dollars for Mr. Ten Broeck, which was considered liberal for those days. A clergyman having been secured, the next thought of the parish was a church. In the summer of 1836 John West took it upon himself to obtain funds to build a church, but he had hardly more than made a beginning when death brought his labors to a close. Two years later, at a meeting of the wardens and vestry, held October 13th, the subject of erecting a church was again considered, and a committee, consisting of Albe Cady, Leavitt C. Virgin, and Isaac Hill, was appointed to draft a plan for a suitable building, estimate the expense, ascertain the cost of a lot, and, dividing the whole amount into one hundred shares, report at a future meeting. On December 17th the committee reported that more than half the shares had been taken, and that donations had been received to assist in erecting the church. Thus encouraged, the society proceeded at once to purchase a lot of Nathaniel G. Upham for one thousand dollars. The lot and the building erected thereon were situated immediately east of and adjoining the lot now occupied by St. Paul's parish. A plan of a church drawn by John Miller was accepted, and a contract made with Virgin & Miller to erect a building in accordance therewith. The work was completed near the close of 1839, and January 1, 1840, the church was consecrated to worship by the venerable Bishop Griswold of the Eastern diocese, of which New Hampshire was then a part. The bishop, on the following day, instituted Rev. Mr. Ten Broeck rector of the parish. For a little more than nineteen years this building continued to be the place of worship of the society, with no changes in the original structure. The house was fifty-four feet long by forty wide, with fifty-two pews, and the land and church were appraised at four thousand one hundred and twenty dollars. Nearly a year and a half later a committee reported the expense of building the church to be two thousand nine hundred and seventy-six dollars and fifty-eight cents, exclusive of the lot, and that eighty-one shares were subscribed for, which amounted to three thousand two hundred and forty dollars, with sundry donations amounting in all to four thousand and forty-five dollars and fifteen cents, of which there was seven hundred and seventy-five dollars and ninety-four cents unpaid at that date by



First Episcopal Church.

twenty delinquents. The society started in debt, and this debt hung over it for many years. It occasioned some very earnest letters from Bishop Chase upon what he regarded as the wickedness of consecrating to the service of God a house of worship which was not paid for. The mortgage debt was finally discharged in 1852. During the year 1843 the society received a donation of five hundred dollars from Edward B. Little, of New York city, for the purchase of an organ.

In October, 1844, Mr. Ten Broeck resigned his charge of the parish on account of failing health, and removed to Danvers, Mass., where he resided until his decease, January 21, 1849. The number of communicants at the close of his labors was about forty, as against ten when he took charge. He was a gentleman of refinement and culture, and strongly devoted to the interests of the church. The parish was not large during his ministrations, nor did it increase for years afterwards. The parish expenses at this time, aside from the rector's salary, were small; those for 1841, 1842, and 1843 footing up only to forty-one dollars and sixty cents, the main items being for wood at two dollars and fifty cents a cord. Yet the collections were still smaller by ten dollars.

The death of Bishop Griswold in the early part of 1843, and the selection of Reverend Carlton Chase as bishop of the diocese of New Hampshire late in the fall of that year, led to active efforts on the part of the Concord parish to induce the bishop to make this city his residence. In order to bring this about Mr. Ten Broeck offered to resign the rectorship of St. Paul's church in behalf of the bishop-elect, so that he might serve as rector and bishop. The standing committee of the diocese, at a meeting held December 28, 1843, strongly favored the bishop's locating in Concord on condition that the parish pay him a salary of five hundred dollars a year. This sum was subsequently reduced to four hundred dollars. The parish secured pledges amounting to three hundred and fifty-two dollars, and were hopeful of increasing this to the sum required, and so informed the standing committee of the diocese, but before this information was communicated to the committee, the bishop had already selected Claremont for his home.

Reverend Darius R. Brewer succeeded Mr. Ten Broeck. November 25, 1844, a committee was authorized to confer with him and engage him for one year at a salary of five hundred dollars. He accepted, and entered upon his duties at once, and continued with the parish until November, 1846. At the end of his first year the parish raised six hundred dollars for salaries, which included the contribution of thirty dollars for the salary of the bishop. In June, 1845, Mr.

Brewer was able to report to the diocesan convention that there were forty-five communicants, thirty families, and from one hundred to one hundred and fifty persons attending worship at his church. After two years of devoted service, Mr. Brewer resigned to take charge of Trinity parish, Newport, R. I., a charge he subsequently resigned to take a free church without any promised salary.

December 20, 1846, only a few weeks after the resignation of Mr. Brewer, the parish invited Reverend Thomas Leaver of Newport, R. I., to become its rector, with a salary of five hundred and seventy dollars. Mr. Leaver's ministry was only of a year's duration. He began his services the first Sunday in December, 1846, and finished them the first Sunday in December, 1847. After an illness of only a few days he died December 23, 1847. Mr. Leaver was an Englishman by birth, and his parents were members of the Church of England. In early youth he became connected with the Baptist denomination, and at the age of twenty entered Stepney college to prepare for the missionary field. In 1837, at the age of twenty-two, he went to the Bahamas to join the Baptist Mission in those islands. After laboring there about two years he came to this country and was settled over a Baptist church in Newport, R. I. Here he remained until 1846, when he entered the ministry of the Episcopal church. He came to Concord almost immediately to take charge of St. Paul's parish. He is buried in the Old cemetery, and a suitable monument was erected at his grave by the Baptist church at Newport, of which he had been pastor; that church claiming the privilege as an opportunity of testifying their appreciation of his services.

February 27, 1848, Reverend Newton E. Marble was invited to become the rector at a salary of five hundred and seventy dollars. He accepted, and soon entered upon his duties. The number of communicants was forty-four, and the number of families thirty. Mr. Marble's ministry continued for a little more than nine years, and the parish had a steady growth in numbers and in influence in the community. The number of communicants increased to seventy-two, and a Sunday-school was organized, which in May, 1857, had eight teachers and fifty scholars. Dr. Marble was a native of Bradford, Mass., and a graduate of Dartmouth college. He engaged in teaching for several years, studied theology, and was admitted to priest's orders in 1844. He was settled as rector of Trinity church, Bridgewater, Mass., where he remained until May, 1845, when he became rector of Christ's church, Salmon Falls, N. H. The next year he was principal of a classical school at Taunton, Mass., where he remained until he came to Concord. He was a man of culture, a genial gentleman, highly esteemed. He resigned the rectorship of

St. Paul's church April 1, 1857, and removed to Newtown, Conn., to take charge of Trinity parish there.

From Easter, 1857, to Easter, 1858, the parish was without a rector. For the first two months of this time Reverend Henry A. Coit and Reverend Francis Chase, his assistant at St. Paul's School, supplied between them one service every Sunday. For the remainder of the year Reverend Edward Ballard, then residing in Hopkinton, filled the position of minister in the parish, accepting such compensation as the parish could give. During this time calls were given to two or three clergymen to settle here. The first was to Reverend Gordon M. Bradley of Quincy, Mass., who declined. A call was then extended to Reverend Darius R. Brewer, a former pastor. He, too, declined, and for the reason that he was much interested in the missionary work at Newport, R. I., in which he was then engaged.

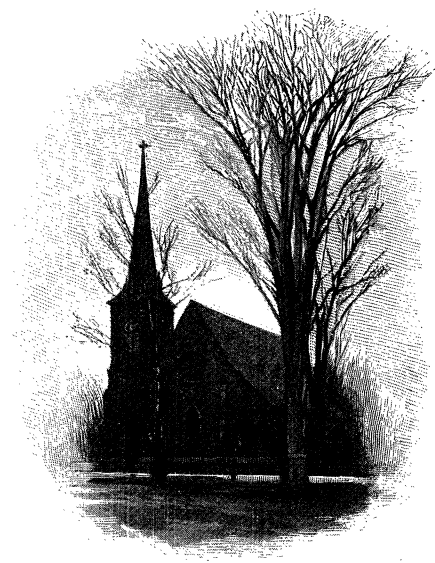
At a meeting of the wardens and vestrymen June 29, 1857, a committee was appointed to call upon Reverend James H. Eames, then of Providence, R. I., and confer with him with a view to his accepting an invitation to become the rector of St. Paul's church. This conference, which took place in July, was followed by a formal invitation to Mr. Eames to become the rector at an annual salary of one thousand dollars. After a visit to Concord in September, Mr. Eames communicated his acceptance of the rectorship, if the time of his entering upon its duties could be extended until Easter-Day following. His proposition was accepted October 14, 1857, and on Easter, 1858, Dr. Eames entered upon his duties.

Under his ministrations the church increased in numbers and outgrew its accommodations. The expediency of enlarging the church or building a new one was referred to a committee May 24, 1858, and this committee reported early in the summer of that year that it was inexpedient to enlarge the old, and they were instructed to obtain subscriptions for a new, church. July 19, 1858, the committee reported that their actual subscriptions amounted to seven thousand two hundred dollars, with assurance of enough to make the amount seven thousand five hundred dollars. A building committee, consisting of Ebenezer Symmes, Augustine C. Pierce, George Minot, John M. Hill, and Abel Hutchins, was appointed with authority to select a lot, determine a plan, erect a church, and to make such disposition of the present church as they thought proper. On January 29, 1859, the building committee made a report, and then it was voted, "That a church of brick as recommended by said committee be approved and they be instructed to proceed with the erection and completion of the same, and that all votes and resolutions heretofore adopted limiting the expense of the building be and are hereby rescinded."

May 25, 1859, the corner-stone of the new church was laid. The annual convention of the diocese being in session in Concord on that day, there was a large attendance. At this ceremony the Right Reverend Carlton Chase, bishop of the diocese, officiated. Two addresses were delivered on the occasion, one by Rev. Dr. Burroughs of Portsmouth, the other by Josiah Minot. The new church was ready for occupancy December 13, 1859, and was that day consecrated by the bishop of the diocese. The cost of the church and furnishing was about seventeen thousand dollars, leaving a debt of about five thousand five hundred. This debt was largely extinguished by the sale of pews and land in the rear of the church.

The interior of the church contained eighty pews divided by a spacious aisle through the center, flanked by two side aisles. An addition to the main building furnished a recess for a chancel, a robing room, and a library. "The windows, eleven in number, are a most striking feature," wrote William P. Hill, a member of the church, in his account of the dedication of the church. "They are glazed with finely wrought stained glass of various colors, were presented by various individuals, and cost nearly one thousand dollars. The chancel window is a memorial to the venerable Alexander V. Griswold, former bishop of the Eastern diocese. In the center is a figure, nearly half the size of life, representing the Good Shepherd holding a lamb in his arms. Other parts are curiously ornamented with various emblems of the church. This window is a gift of a number of clergymen who have received orders from Bishop Griswold. It cost about three hundred dollars. There are also five other memorial windows on the sides, erected to various deceased clergymen and founders of St. Paul's. One of these is in memory of Reverend Petrus Stuyvesant Ten Broeck. Another is to a deceased rector, Reverend Thomas Leaver. Three others are in memory of Albe Cady, John West, and Isaac Hill."

A chime of nine bells was placed in the tower of the church in 1868. Three of these bells were given by the ladies of the parish. The others were personal gifts of John H. Pearson, Mrs. Eliza C. Davis, Edward L. Knowlton, Edward A. Abbot, and Mrs. William Butterfield. They were first rung on Easter morning, April 12, 1868.



St. Paul's Church.

The old church was vacated about April 1, 1859, and for about eight months succeeding the congregation worshiped in the city hall.

During the first two years of the rectorship of Dr. Eames the parish received aid from the Domestic Missionary Board. At Easter, 1860, this aid was withdrawn at his request. Dr. Eames's pastorate covered a period of nearly twenty years. It is memorable in the history of the society. It represents the change of the parish from a condition of dependence to one of independence, with liberal contributions for the assistance of other parishes. A new church and a chapel were built; debts were paid; and large additions made to the membership of the parish. Amid all the discouragements that beset its people, it was the hopeful spirit of Dr. Eames and the generous co-operation of his wife which stimulated them to persevere. He was beloved by his parish and by the people of the city. His politeness and affability endeared him to all. In 1877, being in impaired health, he was granted a leave of absence, and sailed for Bermuda, December 7 of that year. He died on the voyage, just as the ship dropped anchor in the harbor of Hamilton. His remains were brought back to this city, and the funeral was in the church, December 19, 1877. The death of Dr. Eames was the occasion of general sorrow, and the services at his funeral were very impressive.

In the summer of 1877 extensive repairs of the new church were made, and until November the congregation worshiped in Rumford hall.

During the year 1882 the parish discussed the building of a chapel, and a proposition made by Josiah Minot to contribute a considerable part of the expense led to immediate action. During the summer this chapel was completed at a cost of three thousand nine hundred and twenty-six dollars and eighty-six cents. In addition to Mr. Minot's contribution, James R. Hill paid for the land, John H. Pearson for steam heating, John M. Hill for gas fixtures, and the ladies gave their fund in the savings bank of nine hundred and forty five dollars and sixty-one cents.

It had been arranged by the parish that the bishop of the diocese should have charge of supplying the services during Dr. Eames's absence. This arrangement continued until April 24, 1878, when the bishop was invited to accept the rectorship of St. Paul's church. At a subsequent meeting the bishop nominated Reverend Daniel C. Roberts, D. D., of Brandon, Vt., to be vice-rector. Mr. Roberts accepted the vice-rectorship, and entered upon its duties in June, 1878. His pastorate has continued to the present day, being the longest in the history of the church.

December 2, 1879, the second anniversary of the last service con-

ducted in the church by Dr. Eames, was made the occasion of unveiling a window to his memory, a gift of the parish. The unveiling was performed by John M. Hill, who gave a brief address, to which Bishop Niles responded. Immediately following there was a religious service, at which Dr. Roberts spoke fittingly and eloquently on the subject of commemorating the work of the dead.

In May, 1883, a change was made in the choir of the church, and a boy choir substituted for the quartette and congregational singing which preceded it. This choir has been a feature of St. Paul's church since that time.

Sunday, December 14, 1884, the twenty-fifth anniversary of the consecration of St. Paul's church, was fittingly observed. At the morning service Dr. Roberts preached an appropriate sermon, and at the evening service a historical sketch of the parish by Horace A. Brown, senior warden, was read. From that sketch many important facts in this article were obtained.

An event in the recent history of this church was the reception given to Bishop Niles, Saturday evening, September 21, 1895, it being the twenty-fifth anniversary of his election as bishop of the diocese. A feature of the reception was the receiving committee, consisting of ladies of the parish who were active in church work when the bishop began his labors, and who had for a quarter of a century been his active co-workers. They were Mrs. William P. Hill, Mrs. William H. Bartlett, Mrs. Maria L. Gove, Mrs. Hiram B. Tebbetts, Mrs. George Minot, Mrs. Franklin Low, Mrs. Horace A. Brown, Mrs. William L. Foster, Mrs. E. M. Shepard, Mrs. William W. Taylor, and Mrs. Mary P. Connor. There were present on this occasion not only people of his own diocese from different sections but many prominent people of the city and state.

During the past few years the church has been the recipient of several liberal donations. One was the bequest in 1895 of ten thousand dollars by the late Mrs. Eames, the income to be devoted to the interests of the church, and another the gift of Mrs. Larz Anderson of an organ in memory of her cousin, Roger Elliot Foster. More space being needed for this organ, it was voted that the church building be enlarged and improved. This was accomplished by the addition of transepts and the extension of the choir and sanctuary.

Other memorials at present in the church in addition to those previously mentioned preserve the names of Mrs. Clara West Hill, Mrs. Elizabeth Caroline Hutchins, Mrs. Mary Jane Webster, and Mrs. Caroline Robinson Cleaves.

In 1902 a large and beautiful edifice was presented to the church by Miss Susan George Perkins in memory of her nephew, to be

called the Roger Elliot Foster Memorial Parish House. This house is used for the secular and semi-secular interests of the parish and its auditorium for week-day religious services. It was erected at a cost of twenty-five thousand dollars.



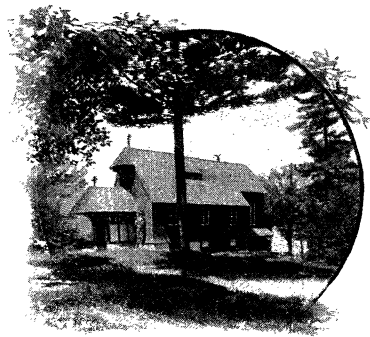
The Roger Elliott Foster Memorial Parish House.

In 1882 Reverend Henry Bedinger came to the parish as assistant curate, with special charge of the missions in Penacook and East Concord. He continued in the service of the parish for three years. Upon his departure the missions were severed from the parish and placed under the ministry of Reverend Thomas Valpey, and a commodious chapel, bearing the name of St. Mary's, was built in Penacook.

The mission at Penacook was started by Dr. Roberts nearly twenty years ago.

Dr. Roberts's pastorate has been remarkably successful. The society has grown, and the membership of the church increased, so that the parish is now the largest and strongest in the diocese. It presents a great contrast to its condition forty years ago, when its continued existence was problematical. Dr. Roberts is the dean of the clergy of Concord. In the prime of manhood, he nevertheless will soon complete a quarter century of service in the ministry in this city. In generous appreciation of his labors the parish has voted him an assistant curate to help in his work.

*Grace Episcopal Mission, East Concord.* This mission was organized in September, 1883, although services of the Protestant Episcopal church had been held from time to time in East Concord, and with regularity for two years before organization. The first minister to perform regular duties was Reverend Daniel C. Roberts, of St. Paul's church, Concord, who had the entire supervision of the work from 1881 to 1893, and to whose energy is due the establishing of this church. During two years of his work he was assisted by Reverend Henry Bedinger. The successors of Dr. Roberts have been: Reverend William Lloyd Himes, 1893 to 1895; Reverend Charles R. Bailey, 1895 to 1898; Horace A. Brown, licensed lay reader, 1898 to 1899; and Reverend Amasa W. Saltus since 1899.



St. Mary's Chapel, Penacook.



The services are held in Merrimack hall, a municipal building, although the mission has in cash sixteen hundred dollars, and pledges of more than a thousand dollars in addition towards the expense of erecting a house of worship. The number of communicants is forty. The officers of the mission are: Warden, Jeremiah E. Pecker, who has filled that position since the mission was organized, and treasurer, William A. Cowley. There are connected with this mission a Sunday-school, a woman's auxiliary, and a chapter of the guild.

*St. Timothy's Mission.* In the autumn of 1897 the rector of St. Paul's School consulted with Rev. Dr. Daniel C. Roberts of St. Paul's church in regard to the starting of a mission of that church either at the North or South end of Concord. The work was to be undertaken by Reverend John Knox Tibbits, a master of St. Paul's School, who had been ordained deacon a few weeks previously, and was to work under the direction of Dr. Roberts. The North end was selected chiefly because of the English stone-cutters and their families from Cornwall, England, who reside in that part of the city, and of whom many had been baptized and brought up in the Church of England. On the afternoon of Sunday, October 17, 1897, the first service was held in the house of John Angwin, on Franklin street. Immediately after this the Swedish Baptist church on Albin street was rented for use on Sunday afternoons and for occasional week-day services. In this church mission services were held from Sunday, October 24, 1897, until Easter-even, April 6, 1901. A Sunday-school class was taught by Miss Florence L. Green, beginning in July, 1898, and the regular Sunday-school was organized in the following September. During the winters of 1897-'98 and 1898-'99 a sewing society of girls met at the home of Mrs. G. L. Green on Lyndon street, and among other objects work for a church building for the mission was begun.

There was also formed a women's sewing society, which meets regularly. John Angwin has from the first been the treasurer of the mission, while Miss Ethel W. Himes (now Mrs. Lockwood), of St. Mary's School, has been the volunteer organist.

December 11, 1899, the North End Social club was opened in the house on the southwest corner of Church and Bradley streets. This club was entirely separate in its organization from the mission except that the clergyman in charge of the mission was by the constitution the president of the club. Much recreation, including a number of successful concerts and something in the way of lectures, talks, etc., resulted from the existence of this club, but for lack of sufficient funds it could not be maintained.

Until August, 1900, the mission had been known as the North End mission. At this time the name St. Timothy's mission was adopted. At a meeting of the mission held August 20, 1900, Rev. Mr. Tibbits, John Angwin, treasurer, W. C. Silver, William K. Smith, trustees, Richard H. Datson, John Knuckey, George Angwin, and John Stanley were chosen a committee to consider the building of a church. Land on the northeast corner of Rumford and Highland streets had already been purchased, and plans had been drawn by the architects. It was determined to build part of the basement to a stone church, and to finish it in such a way as to meet all present needs of the mission. Work was begun in September, 1900, and in December following a stone with a cross and the number of the year, MCM, was laid by the bishop of New Hampshire. This stone is not, strictly speaking, the corner-stone, but it was put in place to mark the building of the present structure. The building, in its present condition, was completed in April, 1901. A service of blessing was held Easter-even, April 6, 1901, and was the first service in the church.

The building is of seam-faced granite. It is part of the basement of the church as finally planned, and is intended to be used, eventually, as a Sunday-school room.

The roof, chancel-arch, sacristy, etc., are only for temporary use, but have been constructed to last, if necessary, for many years. The building, as it now stands, is adequate for the present needs. It has a seating capacity for about one hundred and fifty people. At the time of the occupation of the church the congregation became a regularly organized mission, by the appointment by



St. Timothy's Mission.

the bishop of the two oldest communicants among the men—John Stanley and John Angwin—as warden and treasurer, respectively. The entire cost of the church was between six and seven thousand dollars.

From the beginning, St. Timothy's mission has been of interest not only to its immediate congregation, but to many people of Concord not communicants of the Episcopal church. The simplicity of its service and the volunteer work of its pastor and his immediate helpers have attracted not a few people to its services outside of the immediate community its organization was intended to benefit.

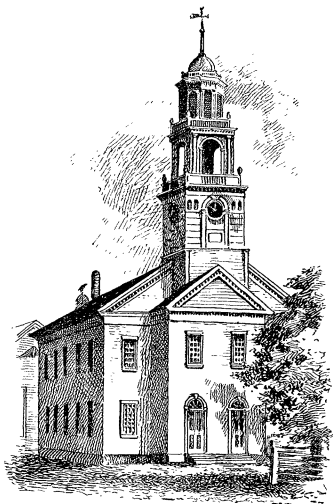
## THE FIRST BAPTIST CHURCH.

The first Baptist preaching in Concord was by Reverend Hezekiah Smith, pastor of the Baptist church in Haverhill, Mass., who came here on missionary labors with some members of his church in 1771, forty-seven years preceding the organization of a Baptist church in Concord. His coming was not welcome to Reverend Timothy Walker, pastor of the North church, for reasons that have been set forth in the history of that church, but Mr. Smith was not daunted by warnings uttered by Mr. Walker against him and his work. It does not appear that his preaching had immediate effect; but some of the early Baptists of Concord seemed to regard the seed then sown as ripening afterward in the formation of the First Baptist society of this city.

For several years previous to the organization of this society, there was occasional Baptist preaching by clergymen who passed through town, and prior to 1814 there were individuals residing here who belonged to Baptist churches elsewhere. As early as 1806 Rev. Dr. McFarland of the North church exchanged one Sunday with Rev. Mr. Waterman, the Baptist minister of Bow, but the exchange did not prove popular enough to be repeated. In 1817 Reverend P. Richardson, who was on a mission in this state, spent a few days in town and preached several times, but no efforts were made to organize a church until the spring of 1818. The records of the First Baptist church show that on the 20th of May of that year a number of persons residing in Concord, belonging to Baptist churches elsewhere, met at the house of Richard Swain, for "the purpose of ascertaining what degree of fellowship existed among them in the faith and order of the gospel, and also to consider what were the prospects of forming a church agreeable to the principles and practice of the apostles of our Lord." After a full discussion of the first object before them, the following persons gave to each other an expression of their Christian fellowship, viz.: James Willey, John Hoit, Sarah Bradley, Deborah Elliot, Sally Swain, and Nancy Whitney. An adjourned session was held, on the 28th of the same month, at the house of Nathaniel Parker, at which meeting members from the church in Bow were present by invitation, to advise in reference to the constitution of a church. Upon their recommendation, the determination was reached to organize the Baptist society. October 8, 1818, a council of neighboring churches was held at the house of Reverend William Taylor, and a church organized numbering fourteen members. The public services in recognition of this church were attended at the "Greenhouse," so-called, Reverend John B.

Gibson preaching the sermon, Reverend Otis Robinson of Salisbury giving the hand of fellowship, and Reverend Henry Veazey of Bow offering prayer. Reverend William Taylor was called to be the first pastor. Mr. Taylor was a missionary agent in the employ of the New Hampshire Baptist Convention. In the spring of 1818, in journeying through Concord, he stopped and preached on Sunday. The meeting on that day was held in the Carrigain house on Main street, now owned by Dr. William G. Carter. It was mainly through Mr. Taylor's efforts that a church was organized in Concord, and as it ran counter to the drift of public opinion at the time, it met with some opposition.

For seven years the society was without a house of worship. Services were sometimes held in the schoolhouse at the West Village, and sometimes in the old Bell schoolhouse, which stood upon the State street end of the present high-school lot. In 1823 it was found that the church organization would have to be given up unless services were held at some established station, so the place of meeting was located in the central part of the town, and services held at the court house. About this time members of the society became ambitious to have and own a house of worship. The building of what was called a "down town" meeting-house was encouraged by William A. Kent, Isaac Hill and others, owing, it is said, to dissatisfaction



First Baptist Church, Original Edifice.

with the doctrines of the old North society, and it is not improbable that political feeling had something to do with the interest of outsiders in the construction of a new church. Colonel Kent gave land on condition that the church be built within two years. A building committee was chosen, consisting of James Willey, John Carter, and Benjamin Damon, and they entered upon the enterprise with chances decidedly against them. Aided by liberal donations from residents, they were encouraged to build a more expensive house than had originally been planned. Preparations for building were made in the winter of 1823-'24; and May 28, 1824, the corner-stone was laid with appropriate services by Reverend Mr. Taylor, assisted by Rev. Dr. McFarland, of the North church. Contributions were now solicited outside the state, and work was pushed forward, so that the church was completed within the two years. It was originally seventy feet long and fifty feet wide, containing seventy-two pews on the floor, and thirty in the galleries. The pulpit was between the entrance doors at the south end, and a

small vestry was built over the vestibule. A tower was also erected. The building cost about seven thousand dollars, one third of which was a debt. This debt was a source of vexation to the society for several years before it was finally paid. It came very near costing the society its meeting-house, for it was extremely difficult to meet payments as they became due. Those persons in Concord outside the society who had aided in building the house offered to pay the debt if they could control the pulpit. This offer would have defeated the object of the society, and was consequently rejected. Appeals were then made to brethren outside, and after a hard struggle the debt was paid.

The church was dedicated December 28, 1825, and opened for public worship in January, 1826. The same month a bell, weighing about thirteen hundred pounds, purchased by donations of citizens in the vicinity of the church, and cast at Colonel Revere's foundry in Boston, was raised to the belfry. It was designed to have a clock attached to the bell, and during the year this purpose was carried out. It is doubtful if any public edifice in Concord has been more changed in its interior and exterior appearance. In 1835 the house was remodeled by removing part of the gallery on the north end and placing the pulpit at that end of the house, with seats for the singers over the vestibule. Eight pews were then added to the house. In 1845 the house was enlarged by the addition of twenty feet to the north end, the galleries removed, modern windows inserted, and the whole interior repaired. By this change thirty pews were added. Soon after, an organ was purchased by a few individuals and presented to the church. Again in 1854 several improvements were made in the interior arrangements. In 1875 another and very complete renovation was made at a cost of some twelve thousand dollars. Later the society was furnished with a new organ, a gift from George A. and Charles A. Pillsbury, at one time members of the church and society, but at the date of the gift residents of Minneapolis, Minn. In 1853 a commodious chapel connecting with the church was added and dedicated December 1st of that year. In 1877 an addition of a ladies' parlor, with a kitchen and other conveniences, was made.

Mr. Taylor, the first pastor, was an enthusiastic and self-sacrificing worker and well fitted for pioneer labors. The church flourished under his ministration, its membership increasing from nine to fifty-four. At that time he was considered one of the leading clergymen of the Baptist denomination in the state. There is no record that Mr. Taylor ever officiated in the new church, which owed its existence so much to his labors. The why and wherefore are not known. His pastorate closed January 26, 1826, just about the time the church

was opened for public worship. He removed from Concord to Sanbornton, and afterward preached in various places, finally emigrating to the West. He died in Schoolcraft, Mich., June 7, 1852, at the age of sixty-eight years.

The next pastor was Reverend Nathaniel West Williams, from June, 1826, until April, 1831. During his ministry the church membership increased fifty-four, and there was a total membership of about one hundred when he closed his pastorate. Mr. Williams was born in Salem, Mass., August 28, 1784. As a boy he entered the counting-room of his uncle, who was engaged in the East India trade, and when just emerging from boyhood, shipped as supercargo on a vessel bound to India. At the age of twenty-one he was placed in command of one of his uncle's ships trading with Calcutta. There he became acquainted with some Baptist missionaries. He had been educated a Unitarian, and it is probable that this acquaintance with Baptist missionaries led to a change of his religious belief, though he did not unite with the Baptist church until June 5, 1808. Considering it his duty to preach, he was licensed July 31, 1812, and preached often in towns on the Massachusetts seaboard. He continued in trade for several years after becoming a licensed preacher, and relinquished it against the advice of friends. His property accumulations, however, proved very convenient after he engaged in the work of the ministry, for the salaries he received were small. In 1816 he was settled as pastor of the First Baptist church of Beverly, Mass. He remained there eight years, when he removed to Windsor, Vt. There he remained one year, or until he came to Concord.

Mr. Williams was not a brilliant preacher, but was clear, sensible, and methodical. As Reverend Baron Stowe wrote of him, "He understood his own capabilities, and never ventured beyond his depth." He was a man of generous sympathies and a discreet and faithful friend. He respected the right of conscience, and was not a controversialist; but loved peace and the things which made for peace.

The Reverend Ebenezer Edson Cummings, D. D., was the third pastor of this church. He came March, 1832, and remained until May, 1850, making a pastorate of eighteen years, the longest in the history of the church. Dr. Cummings was born in Claremont, November 9, 1800, graduated at Waterville college, Maine, with the class of 1828, and began his pastoral labors at the Baptist church of Salisbury, where he was ordained September 17, 1828. Here he remained three and a half years, when he was called to the First Baptist church of Concord. When Dr. Cummings began his ministry the Baptist denomination was not strong in New Hampshire.

There were seventy Baptist societies and forty-one ministers, about half of whom were settled pastors. All these societies were small and poor, and the ministers eked out a support by engaging in some secular calling. Few of the Baptist ministers in the state were college graduates, and the fact that Dr. Cummings held a diploma enhanced his standing in the denomination, although his natural abilities had already given him prominence. The houses of worship then occupied by the Baptists were, with few exceptions, old and out of repair, and in many instances they had not the exclusive right of occupancy. There was but one Baptist meeting-house in the valley of the Merrimack, that at Concord. So that the fifty years of his active ministry were devoted not only to local work at the capital, but to building and strengthening the denomination elsewhere. His half century of labor in the ministry was divided as follows: three and a half years at Salisbury, eighteen years at the First Baptist church of this city, three and a half years at Newark, N. J., Springfield, Mass., and Pittsfield, N. H., fourteen years at the Pleasant Street Baptist church of Concord, and about eleven years in supplying pulpits in New Hampshire, Vermont, and Massachusetts.

There were added to the First Baptist church of Concord during Dr. Cummings's ministry three hundred and fifty persons by baptism and one hundred and sixty-three by letter, making five hundred and thirteen in all. At the close of his pastorate the average church attendance was three hundred, and at the Sunday-school two hundred. At the time he was called half of the membership of the church resided in the western part of the town. There were but two families within two miles of the house of worship where both husband and wife were members of the church. The congregation averaged less than one hundred, and the Sunday-school about seventy-five. The congregation was composed, as Dr. Cummings says, "of people who moved in the humbler walks of life," yet during his pastorate the society paid off an old debt on its church, twice enlarged and repaired the building, and built a convenient chapel.

His resignation of this pastorate was due to the necessity of obtaining some rest from arduous labors that he imposed upon himself. It was not the custom of his time to give ministers long vacations, and recuperation was obtained either by ceasing altogether from labor or seeking a new field. Dr. Cummings chose the latter course, but he confesses to a longing to return to Concord during his three and a half years' absence, for he always looked upon this city as his home, and when the call came from the Pleasant Street Baptist church, it found him most willing to return.

Dr. Cummings was an old-style preacher, strong on denominational

points, not eloquent but vigorous. He was rugged in his convictions and outspoken in his belief; yet, in summing up his labor of fifty years, he shows that he was broadly tolerant of other denominations. He says, "I give as the result of my experience and observation that a Christian can be true to his convictions and at the same time labor with Christians of different faith and practice in promoting the general interest of truth and giving growth and enlargement of Christ's kingdom in the world." Because of his kind-heartedness and benevolence he was affectionately called "Father Cummings," and he was revered by all who knew him. He was an incessant worker from love of labor, and after his active ministry ceased, it was his practice to prepare a sermon every week. When too feeble to move about without assistance, he was to be found almost daily at his desk. During the itinerary of his later years he served a number of churches as occasional supply, and labored with sixteen churches as a stated supply. Five of these churches erected new houses of worship through his instrumentality. In the case of thirteen of them his labors prepared the way for the settlement of a pastor, and, with a single exception, all of the churches among whose people he labored were enjoying the services of good and efficient ministers at the time he retired. In reviewing his fifty years' service, he says that the last years of his ministry gave him as much satisfaction as any part of his ministerial life.

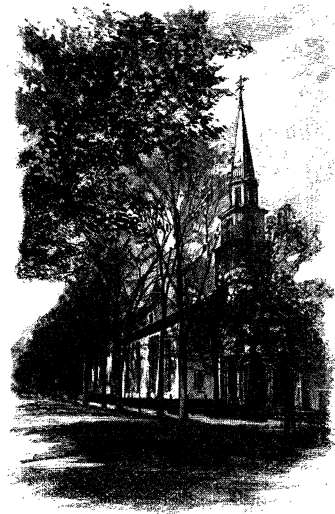
For several months after Dr. Cummings's dismissal the church was without a pastor. Reverend Charles Worthen Flanders, D. D., who was born in Salisbury, Mass., February 9, 1807, was then called. He graduated at Brown university in 1839, and pursued his theological course under the instruction of Reverend John Wayland, pastor of the First Baptist church of Salem, Mass. Mr. Flanders's first settlement of ten years' duration was over the First Baptist church of Beverly, Mass. He came to Concord in 1851. For a period of fifteen years he was pastor of the Concord church, increasing its membership and influence. Two hundred and forty names were added to its roll, while the benevolent work of the church was most successfully carried on. Dr. Flanders was a man of distinguished appearance, but of quiet manner. He took a great interest in the families of the society, and made many personal calls in his parish. He was scholarly rather than brilliant, but was popular because of his kindly spirit and the work he did for the young people. The church was prosperous under his ministrations, and numbered among its adherents some of the old and substantial families of the city. In 1866 Dr. Flanders removed to Kennebunkport, Me., and later to Westboro, Mass., where he died in the summer of 1875, at the age of sixty-eight years.



The Reverend Daniel W. Faunce, D. D., who was born at Plymouth, Mass., and graduated at Amherst college, became the fifth pastor of the church, in September, 1866. He had previously been pastor of churches in Worcester and Malden, Mass. His style of preaching was in marked contrast to that of his predecessor. A clear thinker, a ready writer, and a good speaker, his pulpit addresses were earnest, eloquent, and practical. It was during his pastorate that the semi-centennial of the organization of the church occurred, October 8 and 9, 1868. This was an interesting occasion, and brought back to Concord many who had been members of the church in former years. At this anniversary the third and fourth pastors of the church were present, and the second pastor, Reverend N. W. Williams, was represented by his son, Reverend N. M. Williams. On the evening of October 8th an historical sermon was preached by Dr. Faunce. In January, 1875, he received and accepted a call to the Washington Street Baptist church of Lynn, Mass. His resignation was accepted with deep regret.

In September of the same year, Reverend William Vaughn Garner entered upon his labors as the sixth pastor. Previous to his coming to Concord, Mr. Garner had been with churches at Hastings-on-the-Hudson, at Binghamton, N. Y., at St. John, N. B., and for more than nine years at the Charles Street Baptist church in Boston. At the time of his settlement extensive repairs and improvements of the church had been completed and it was re-dedicated on the afternoon of December 28, 1875, just fifty years after its first dedication. The installation of Mr. Garner as pastor followed in the evening. Dr. Garner was a different type of preacher from his predecessor. He spoke in the pulpit without notes, rapidly, and with an earnestness of manner that interested and convinced his hearers. He was entertaining in social life, and had good business qualifications. He had an erect figure, an engaging presence, and was fond of athletics. After a pastorate of nearly nine years he offered his resignation to take effect July 1, 1884. The society reluctantly accepted, and he departed, to soon after leave the ministry and engage in business.

In March, 1882, Dr. Cummings occupied the pulpit on the fiftieth anniversary of the preaching of his first sermon in Concord. He rewrote and used the sermon delivered at that time. In looking over the audience he saw but two persons who were present fifty years



First Baptist Church, Present Edifice.

before, Seth Eastman and Thomas Butters, nearly all the other members of his first congregation being dead.

At the close of Dr. Garner's pastorate the church was without a minister until the following April, when Reverend Cephas B. Crane, D. D., of Boston, was called. His ministry lasted nearly twelve years, the church growing remarkably in numbers and influence. He was an eloquent preacher, and a popular pastor. Few ministers of Concord have had a larger following outside their own denominations. He took an active interest in all public matters, and his services to the city were only equaled by his services to the denomination over which he was called to preside. At the close of his ministry here the *Concord Monitor* voiced the general sentiment when it said:

"In the broadest sense, Dr. Crane's life in Concord has shown him to be a Christian. His denominational ties bound him lightly, as a matter of opinion and polity, rather than because they seemed to him the only ones completely valid for all mankind; and he has struck hands with every servant of the Lord who was intent on doing his Master's bidding. In this, as in his scholarly, forensic, and pastoral ability, Dr. Crane has demonstrated that he is cast in a larger mould than the men who are usually allotted to New Hampshire pulpits, and the whole state has taken a pardonable pride in his work here. It is, therefore, in no ordinary sense that his removal from this state and from the activities of the ministry is a loss."

The church saw its greatest prosperity during Dr. Crane's ministry. He was a preacher of rare power, and a religious leader of wonderful tact.

Immediately succeeding Dr. Crane's departure the pulpit was filled by Reverend Roland D. Grant, of Portland, Ore., who continued with the society from the first Sunday in October, 1896, until July 31, 1898. He was called December 4, 1896, but never formally accepted the pastorate. After he ceased to be connected with the church, some of the members withdrew and formed what is now called the "Friends Christian Union," having the Grand Army hall for a place of worship. Here the new organization still holds services. For a time Dr. Grant supplied the pulpit of the seceding body, but later he went to a church on the Pacific coast.

The Reverend Joel B. Slocum entered upon the pastorate of the First Baptist church, December 4, 1898. At his installation Rev. Dr. George C. Lorimer, of the Tremont Temple Baptist church, preached the sermon, and the services were participated in by several of the ministers of other denominations in Concord. In June, 1899, Mr. Slocum was granted leave of absence for three months to travel